Recreation Camps

B'nai B'rith Magazine

Volume XL, No. 8 MAY, 1926

The Jewish Tragedy *in* Central Europe

By M. Ginsburg

Coffin Money

By Zadle Avroom

Paul Ehrlich

By Regina F. Stolz

The Jewish Welfare Board

By Harry L. Glucksman

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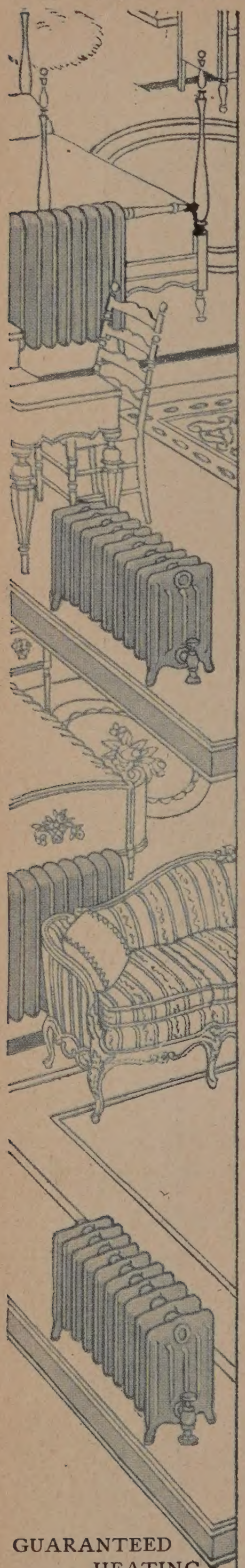

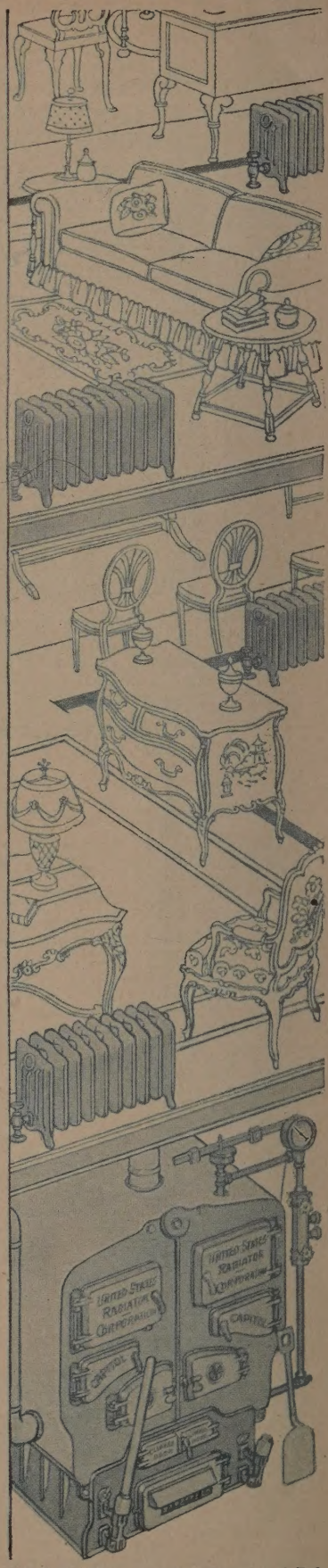

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Our Contributors

¶ DR. M. GINSBURG is a young scientist of Hebraica, formerly professor of the Institute of Jewish Higher Science in Leningrad, Russia, of which his father is the head. At present he is engaged in special research work on the conditions of the Jews in foreign countries.

¶ ZADLE AVROOM—well, we don't know precisely who he is. "Zadle Avroom" is a nom de plume. We assume he is young and the quality of his writing shows him to be one of fine promise.

¶ REGINA F. STOLZ is the daughter of Rabbi Joseph Stolz of Chicago. She is a recent graduate of the University of Chicago and is writing for various magazines on scientific subjects.

¶ HARRY L. GLUCKSMAN is Executive Director of the Jewish Welfare Board which is functioning in peace with the same effectiveness as in the war, "for the development of Judaism and good citizenship." It was due Mr. Glucksman's personal initiative that the Welfare Board was continued as a peace-time agency after the immediate needs of the war were at an end, and his leadership is responsible for the prominent place that the Board now holds in the field of Jewish social service.

¶ SARAH GOLDBERG, a graduate student at Columbia University, is working for her Ph. D. degree. Born in Russia, she came to this country as a child and was educated at the University of Missouri and Washington University.

¶ YOSSEF GAER was born twenty-eight years ago in a little town similar to the Yanovke of his novel. He is a free-lance journalist and poet, one of the editors of *Four*, an experimental poetry magazine.

¶ WE REGRET THAT space limitation prevents us from printing in full the interesting reports on recreation camps submitted by various leaders in this field. However, the combined article on camps appearing in this issue, was made possible through their help. The contributors to the subject of recreation camps are H. Joseph Hyman, of Baltimore; C. V. Buttelman, of Kalamazoo, Mich.; Michael Smith, of New York City; Philip L. Seman, of Chicago, and Dr. Maurice B. Hexter, of Boston.

Jewish Calender 5686

1926

Rosh Chodesh Shebat	Sat.,	Jan. 16
*Rosh Chodesh Adar	Mon.,	Feb. 15
Fast of Esther	Sat.,	Feb. 27
Purim	Sun.,	Feb. 28
Rosh Chodesh Nissan	Tues.,	Mar. 16
First Day of Pessach	Tues.,	Mar. 30
Seventh Day of Pessach	Mon.,	Apr. 5
*Rosh Chodesh Iyar	Thurs.,	Apr. 15
Lag b'Omer	Sun.,	May 2
Rosh Chodesh Sivan	Fri.,	May 14
Shabuoth	Wed.,	May 19
	Thurs.,	May 20
*Rosh Chodesh Tammuz	Sun.,	June 13
Fast of Tammuz	Tues.,	June 29
Rosh Chodesh Ab	Mon.,	July 12
Fast of Ab	Tues.,	July 20
*Rosh Chodesh Elul	Tues.,	Aug. 10
5687		
Rosh Hashonah	Thurs.,	Sept. 9
	Fri.,	Sept., 10
Fast of Gedalia	Sun.,	Sept. 12
Yom Kippur	Sat.,	Sept. 18
Succoth	Thurs.,	Sept. 23
	Fri.,	Sept. 24
Simchath Torah	Fri.,	Oct. 1
*Rosh Chodesh Chesvan	Fri.,	Oct. 8
*Rosh Chodesh Kislev	Sun.,	Nov. 7
First Day of Chanukah	Wed.,	Dec. 1
*Rosh Chodesh Tebeth	Mon.,	Dec. 6
Fast of Tebeth	Wed.,	Dec. 15

NOTE: Holidays begin in the evening preceding the dates designated.

**Rosh Chodesh also observed the previous day.*

In Our Portfolio

¶ WE invite our readers to look into our portfolio in which we keep the literary treasures we have gathered for publication in the near future.

¶ THERE is an article with intriguing title, "Was Rembrandt a Jew?" and the author, Irving Lippman, inquires: "Why did Rembrandt live all his life in the Amsterdam ghetto? Unless he was Jewish, why did he do it?"

¶ THE TENTH ANNIVERSARY of the death of Sholom Aleichem, the Jewish Mark Twain, is observed this month in his native city, Perioslav in Russia. He died in New York, May 13, 1916. Apropos, we have in our portfolio an appreciation of his work by Sarah Goldberg, "The Russian Jew, weary, burdened, hungry, could not laugh. He merely smiled. The tragic completely shut out the comic and humorous phase of life. So Sholom Rabinowitz came to his people at Sholom Aleichem—'Peace be with you,' brethren—and he would naturally add as he proceeds to tell the story, 'Now let us forget the hunger, the worry, and the care. Let us laugh a little.'"

So writes Sarah Goldberg of Sholom Aleichem.

¶ "SPRING!" A story by Elma Ehrlich Levinger.

¶ THE YIDDISH THEATER has just celebrated its birthday. It began in cafes in Eastern Europe, advanced to a stage in a stable and now has become an "art theater." The life and works of the Yiddish theater are described in an article soon to be published in this magazine.

¶ THE NEXT NUMBER of B'NAI B'RITH MAGAZINE will be devoted, in part, to Jewish social service and will include the story of the work of the great federation of New York charities as well as an interpretation of the convention of Jewish social workers in Cleveland.

¶ THE B'NAI B'RITH MAGAZINE goes to members of the Order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'NAI B'RITH, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

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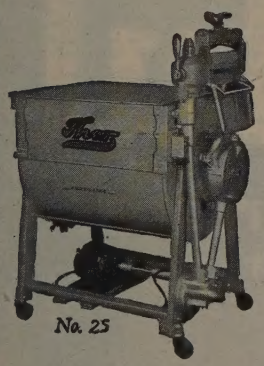
8 Most for your money: It costs more to make the Thor Cylinder Washer, but tremendous production, due to its great popularity, brings the price down so low that any family can afford one.

9 Easiest to buy: Any model Thor may be paid for in small monthly amounts as it serves and saves for you. Thor Cylinder Washers are made in styles and sizes for any need and to fit any pocketbook.



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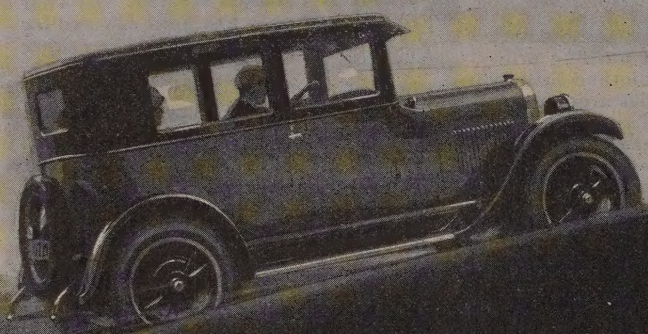

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THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly

VOLUME XL MAY, 1926 NUMBER 8

Contents

EDITORIALS 255
A CROSS-SECTION OF JEWISH LIFE 258
NEWS OF THE LODGES 260
THE JEWISH TRAGEDY IN CENTRAL EUROPE—BY DR. M. GINSBURG 261
RECREATION CAMPS 263
COFFIN MONEY—BY ZADLE AVROOM 267
ACROSS THE SEA 269
ABRAMOWITSCH-MENDELE MOCHAR SEFORIM—BY SARAH GOLDBERG 270
PRINTED PAGE 274
JEWISH WELFARE BOARD—BY HARRY L. GLUCKSMAN 275
IN THE PUBLIC EYE 277
NEWS IN VIEWS 278
PAUL EHRLICH—BY REGINA F. STOLZ 280
HANNAH'S CHILDREN—BY YOSSEF GAER 283
HUMORESQUE 286

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Celebrating the Birthday of the Law

SHAVUOTH, originally a celebration of the grain harvest in Palestine, has since the Exile been a celebration of the birthday of the Torah.

It is related that one night an aged shamos dreamed he was in the synagog alone, having gone there to prepare the edifice for the Shavuoth service. He was near the ark of the Law when he became aware of a voice issuing from it.

In great fright the good shamos pulled aside the coverings of the ark and perceived that the voice proceeded from the Scroll of the Law itself.

"Shamos," said the Scroll of the Law, "why are you here?"

"I have come to prepare the synagog for the festival of Shavuoth," the shamos replied with quavering words. "It is the celebration of the birthday of the holy Law."

The Scroll exclaimed: "So people still celebrate the birthday of the Law.

"Is it not beautiful," he asked, "that they still celebrate the birth of the Law so many years after Sinai?"

Then the Scroll answered: "They commemorate the beginning but, alas, how many forget that the Law continued to live after its birth, a Tree of Life to refresh the hearts of those who partake of its fruit."

"It is truly the Tree of Life," spoke the shamos devoutly.

The Scroll continued: "Many come to the Tree and exclaim, 'How beautiful is this Tree! How wonderful it is that it still lives after all the centuries that have passed since its beginning! How deep its roots reach into the soil of our life.'"

"I never cease to wonder," observed the worthy shamos.

The Scroll continued: "Thy people admire the beauty of the Tree from a distance, but they do not eat of the fruit. The heart of the world hungers for peace and justice and brotherhood which may be found in the fruit of the Tree, but the people will not eat thereof."

"Do not all the Jews eat of the fruit of the Tree?" inquired the shamos, and there was a note of protest in his voice.

The Scroll answered: "Alas . . .!"

But at this point the shamos awoke, wondering what it was that the Scroll had intended to say. And all day he was distressed, asking himself, "Can it be that the Jews do not all honor the Law? To them it was given for all mankind. Should they not cherish its teachings above all men. They are the heirs of the Law. Should they not be the most faithful treasurers of the good inheritance?"

The mind of the good shamos was sorely oppressed.

* * *

In the reformed Jewish temples Shavuoth is observed as an occasion of the admission of boys and girls into the communion of the Law and of Judaism. But this observance is only a pretty but empty ceremony, quickly forgotten, unless the home is a sanctuary in which Jewishness and Judaism are kept constantly before the eyes of the children as an ever-burning flame.

The Death of a Great Leader in Israel

SIX years Rose Brenner was the leader of the Jewish women of America as president of the National Council of Jewish Women.

She was an organizer of Jewish consciousness which, she saw, was the greatest need of the Jew in America where he has liberty and prosperity and the ease that too frequently is destructive of the consciousness that says proudly, "I am a Jew."

Her work had to do with the homes of Jewry which, she saw, must be the temples in which to preserve the works of Judaism and Jewishness in America.

In her presidency, 22,000 Jewish women joined the Council to follow her leadership and each of them thus appointed herself a priestess of Judaism in the temple that is her own home.

Miss Brenner died suddenly at the home of her brother in Brooklyn. A great and good woman.

A House of Prayer For All The People

AT the Philadelphia Exposition this year, there is to be a non-sectarian chapel for the worship of people of all religions. There will be no adornment to symbolize any religion, but three stained glass windows will illustrate the history and purposes of all religious observance. At a rail before the altar the people may pray in whatever posture the observance of their faith calls for.

Such a chapel is an expression of the essential unity of religions that profess the one God. It is the answer to bigotry, saying with the prophet Malachi, "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother?"

But bigotry will continue on its way with revilement and persecutions in the name of God.

Story of the Life of an Immigrant

HE came from Russia at an early age. This was before the time it became the fashion to say, "These people from Eastern Europe are below par."

He entered Cornell University and was graduated as a physician. He entered Columbia and won the degree of Doctor of Philosophy.

To his adopted land he gave the fine services of which his rich intellect was capable. Not content with the practice of medicine alone, he delved into the causes of disease and discovered intarvin, a remedy for diabetes which he gave to the world and which was accepted by the American Medical Association.

His mind reached out to touch life at many angles and to enrich it. He wrote not only a "History of Medicine," but also treatises on Maimonides, Moliere and Shakespeare.

Such was Dr. Max Kahn, immigrant from Russia. He died in New York last month at the age of 39.

The Jews in the Politics of the Nation

A WRITER in "The Day," a Yiddish daily, cries: "It is a disgrace that there is not even one Jew in the United States Senate, despite the fact that according to the proportion of the Jewish population in the country the Jews are entitled to at least three Senators."

We answer him: The Jews—as Jews—are not entitled to representation in the United States Senate or in any other legislative body in the land. They are not in this country as a Jewish minority but as Americans with no special interest to serve or to be served in the legislative bodies of America.

If a Jew is a candidate for office he should be judged by Jews as they judge any other candidate—by his politics, his character, his ability.

Proof of the Good Will of the Churches

THE Federal Council of Churches continues to give evidence of the reality of its good will. It is one thing to preach good will and quite another to practice it.

Typical of the sincerity of the Federal Council of Churches are the resolutions recently passed by the Council protesting against the bill now before Congress to register all aliens.

"Any law," says the Council, "which aims to safeguard the nation from anti-social influences, but which in practice makes aliens residing in America feel that they have been subjected to annoying espionage or unjust discriminations, would defeat the very ends which it is designed to serve. It would create an attitude of ill-will toward our government, rather than an attitude of friendly confidence."

This has been also the opinion of this magazine.

The Friends of the Ten Commandments

ONE hundred persons, among them a number who want the Ten Commandments read in the public schools of New York every morning, recently were asked to recite the Ten Commandments. And only one knew them in full. The higher scores were attained by persons who, in the main, were without religious connections or beliefs. Loud-mouthed friends of the Bible who want it put into the public schools, flunked miserably.

If these friends of the Bible would pause in their championing of it to read it occasionally, they would discover in it much inspiration for kindly tolerance that would cause them to say: "Why should we attempt to inflict our religious beliefs on others, against their will? Have we not enough to do if we go humbly in our own way, following faithfully the teaching of our religion?"

Beer and Wine in the Time of Noah

ACCORDING to Professor Paul Haupt of the chair of Assyriology, Johns Hopkins University, addressing the American Oriental Society, a supply of beer and wine was in the cargo of Noah's ark.

He has deciphered a tablet found in Nineveh and in which a detailed account of Noah's preparations for the flood is given.

The tablet reads: "For our food I slaughtered oxen and killed sheep day by day. With beer and brandy, oil and wine, I filled large jars as with water of a river."

We mention this as a matter of useful information and not to influence public opinion in a well-known controversial subject.

The Love and Hope of the B'nai B'rith

RECENTLY we read in the bulletin of a lodge that B'nai B'rith is founded on love and hope. To which we would add:

The love of B'nai B'rith is in its institutions for the care of the sick, the aged and the orphaned; it is in the ghettos of Eastern Europe to which B'nai B'rith offered bread in the days of the war; it is in the Jewish homes to which B'nai B'rith extended a father's hand to orphans of the war; it is in Mexico, where B'nai B'rith today is reconstructing Jewish life from the shattered remnants of East European ghettos that have come to Mexico for refuge.

The hope of B'nai B'rith is in its Hillel Foundation in the colleges of America through which educated young men are trained for leadership in Jewry; it is in the work of the Anti-Defamation League which has undertaken a crusade of education for better understanding between Jewry and its neighbors; it is in the co-operation that B'nai B'rith has extended to all Jewish bodies laboring with good will for the improvement of Jewry everywhere; it is in B'nai B'rith's new program to re-establish the Jewish spirit in the Jewish homes of America.

Let Us Now Try To Imagine Stark Hunger

IT is difficult for one who is seated at a banquet to appreciate what hunger means. It is inconceivable by the possessor of a fat bank account how anybody can worry as to what the morrow will bring forth. Nor can anybody in the enjoyment of health understand what it is to suffer. He is equally incapable of comprehending the true significance of oppression, discrimination and racial hostility who breathes the free air of America.

Yet at this very moment there are literally millions of men, women and children who have always led blameless lives, who are industrious, thrifty, conscientious, abstemious, and provident, who, without fault of their own, are moving on the very brink of destruction and annihilation, before whom gaunt famine stalks, who are threatened and pursued by bigotry and intolerance, and who are denied the opportunity of gaining a livelihood by abhorrent legislation and malignant hostility.

These words are not ours. They were spoken by Louis Marshall of New York in the United Jewish Campaign in that city. We present them here to the hearts of all Jewry.

The 50,000 at the Funeral of Adler

WE read that 50,000 people of the East Side followed Jacob Adler, the actor, to his grave. Much has been written of Adler, but what shall be said of the 50,000 who closed their stores and paused in their work to honor the cultural force that he represented?

The most of them live in the tenements of the East Side—sewing machine operators, peddlers. The beauty of life is not to be seen in the things that surround them. Long ago the last blade of grass perished in the East Side; the last tree long since has fallen; the walls of brick stand athwart the sunlight, forbidding passage.

Only the beauty that is in the hearts of these people has not been destroyed in the crushing environment; it survives and expresses itself in the tribute of the 50,000 workmen and small tradesmen to the dead artist who fed the hunger of their hearts for more beauty.

The most of them are immigrants from that portion of Europe against which bars have been set by those who say: "The people from these lands are undesirable. They shall not pass."

Jewish Social Service

Most significant in the program of the National Conference of Jewish Social Service, which will be held in Cleveland, Ohio, May 23-26, is a symposium on the future of American Jewish education. It presages a new and centered field. The immigrant is no longer a problem. The treatment of the dependents and delinquents loses its specific Jewish aspect. American Jewry is interested in the future. Everywhere parents ask, "How may we save our children to Judaism?" They grieve to see them depart from Jewish moorings.

Jewish Social Service in order to meet the new requirements will have to readjust not only its methods but enlarge and modify its aims. The program of Jewish Social Service of today will necessarily be different from that of tomorrow. It is a dynamic proposition where change and reform indicate a healthy condition.

Social Service having done a great work in the upbuilding of Jewish material welfare in America now must turn to the rehabilitation of the Jewish spirit. The new problem has to do with the very foundation of Jewish life and properly belongs to those concerned with Jewish Social welfare.

The Magnificence of a Jewish Temple

ONE reads that a $1,250,000 temple, one of the most beautiful sacred edifices in America, has just been dedicated in San Francisco.

And, from time to time, one reads of the dedication of other splendid Jewish houses of worship. And it is all to the good that men adorn the house of God with becoming beauty.

But Jewishness can not thrive on the magnificence of temples alone. Its life is in the home, in the Jewish ceremonial of the home, in the Jewish things that the home cultivates.

We adorn our temples but many homes are bare of Jewish identity, of the beauty of Jewish custom and Jewish symbolism. We know a Jewish home in which there is no orthodoxy, not even kasruth. But each Friday night two candles are lighted and placed upon the dinner table.

"In these candles I symbolize our Jewishness for my children who may forget their Jewishness between Sabbath school days," says the housewife. "These candles have come to have a profound significance in the hearts of my children."

By such simple means may a home be adorned with Jewishness.

A Cross-Section *of* Jewish Life

Religion

THE FREE SYNAGOG of New York is financing an expedition to excavate the synagog at Chorazin, the oldest synagog in Palestine. The Chorazin synagog was built about the year 135, Christian era. Chorazin is located in upper Galilee whither Roman persecutions drove the rabbis when Hadrian turned Jerusalem into a Roman colony and built a temple of Jupiter on the site of the Jewish temple.

* * *

THE Viennese Board of Education has recently sponsored the establishment of a "Schulgemeinde," a self-governing group consisting of Christians, Mohammedans and Jews, students at a local High School. Its purpose is to promote peace and understanding among the various faiths. On the success of this particular group, depends the introduction of the system into other schools in Vienna.

* * *

A CANADIAN JEW sought to have his marriage set aside on the ground that the rabbi who performed the ceremony is a citizen of the United States, though officiating in a congregation in Montreal. The Superior Court at Montreal ruled that the officiating rabbi need not be a British subject if he is the duly appointed minister of a recognized congregation.

The rabbi in question is Herman Abramowitz, of the largest synagog in Montreal.

* * *

WORLD wide effort to increase the number of converts to Christianity among Jews is being planned by a group of converts terming themselves International Hebrew Christian Alliance.

Sir (?) Leon Levinson, President of the Alliance arrived in New York. In an interview with the representative of The New York Times, Sir Leon claimed that there are 150,000 Jews who have been converted to Christianity throughout the world and that about 50,000 had been converted since the signing of the World War Peace Treaty.

IN ROME there was recently formed a society "Amici d'Israele," Friends of Israel, aiming at the promotion among Catholics of friendly feelings towards the Jews. Among its members are a number of influential Cardinals. The official report explains the purpose of the Organization in the following manner: "It is a purely religious movement among Catholics, a work of love, not a missionary society. By means of the written and spoken word Catholics should be reminded that our common Father and God selected the people of Israel, which selection has been confirmed by Jesus and His Disciples. From this, it follows that Anti-Semitism is directly opposed to the law of God. . . . An appeal to the Catholic clergy is about to be issued. The Jews should not mistrust us, but have confidence in our aims."

Education

OUT of 2,700 students, just 32 made the "highest distinction" record at Harvard in the year 1924-1925, according to figures just made public. Sixteen of these were Jews.

* * *

JULIUS ROSENWALD of Chicago has donated $30,000 for the use of Professor James H. Breasted in excavating and translating inscriptions on the tombs of Egyptian kings.

* * *

THE Jewish Publication Society of America in the thirty-eight years of its existence has published over 125 titles and distributed two million copies of its publications.

* * *

THE annual report of the Jewish National Library in Jerusalem shows that the Library now contains more than 110,000 volumes. Among the rare books acquired in 1925, are the first Hebrew book printed in America, a Hebrew grammar dedicated to Harvard University, and a copy of the Venice edition of the Talmud printed in 1516.

AMONG the 37 new appointments announced by the John Simon Guggenheim Memorial Foundation, are Dr. David Simon Blondheim, Professor of Romance Philology, Johns Hopkins University; Dr. Ephraim Avigdor Speiser, Harrison Research Fellow, University of Pennsylvania, and Isaac Fisher, for continuation of the study abroad of danger trends in world race relations.

The fellowships are tenable anywhere in the world for any length of time and carry a stipend of $2,500 a year.

* * *

THE gentleman in charge of the drives for the Yeshivah of America seems to be a genius in his field. He has a peculiar preference for the number 1,000. In order to raise the third million of the five million dollar drive, a "Million Dollar Music Festival" with an exclusively Jewish program of Jewish compositions and Jewish artists will be held on May 23rd at Madison Square Garden, New York. A ticket of admittance may be secured on payment of one thousand dollars. There is magic in numbers.

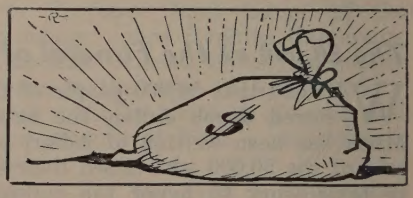
* * *

PRESIDENT COOLIDGE told Mr. Jakob Rosenheim of Frankfort, President of the Agudath Israel, at a recent interview that he had a complete set of the Talmud in his private library.

* * *

THE nation-wide movement for the promotion of Jewish education in the United States, sponsored by the Zionist Organization of America will be launched at a national conference on Jewish education to be held in Philadelphia May 16, Louis Lipsky, Chairman of the Organization, has just announced.

Philanthropy



WOMAN'S part in the field of Zedakah seems to be recognized to the full. No more donations "for the family." The husband's generosity acts as an incentive rather than as a cover for his wife.

Mrs. Jacob Schiff of New York has accepted the honorary chairmanship of the Women's Division of the United Jewish Campaign in New York. Associated with her in the task of raising the quota of $500,000 are Mrs. Alfred Smith, wife of Governor Smith, and Mrs. James Walker, wife of Mayor Walker.

* * *

REPORTS about the conditions of our brethren in Europe are very unfavorable. The originally suggested sum of $15,000,000 will not suffice to aid effectively in the economic and spiritual rehabilitation of Polish and Russian Jewry. David Brown's headquarters predicts the necessity of raising the sum of $25,000,000 and is confident of attaining this goal.

"Never in all history of Jewish philanthropic effort in this country has there been such an outpouring of service and self-sacrifice, of loyalty and devotion, as has been displayed in this campaign."

That is David Brown's reaction to his experience.

* * *

THE Hebrew Sheltering and Immigrant Aid Society of America (HIAS) which for the past seventeen years maintained offices throughout Europe and has performed a great service to Jewish immigrants and their relatives is now changing the field of its activity. Immigration to the U.S.A. is virtually at a standstill. But that has made the immigration problem only more acute than ever. New immigration centres will receive the attention of the HIAS. It is proposed to extend the work to South America, Cuba and Palestine.

* * *

THE gross expenditures of the ninety-one institutions which comprise the Federation for the support of Jewish Philanthropic Societies in New York will, according to the approved budget amount to $8,531,621 of which fifty-two per cent is to be supplied by the Federation, the balance coming from various other sources. The greatest single allowance to an affiliated institution was awarded to the Jewish Social Service Association, formerly known as the United Hebrew Charities.

The various types of philanthropy are classified as follows: Child Care, Delinquency, Handicapped, Care of Aged and Infirm, Medical Care, Medical Social Service, Relief of Sick and Needy, Religious Education which receives a grant of $201,000, Vocational Education, Community Center Activities, Fresh Air Work, Subventions, Federation Administration.

HENRY L. FRANK, who died in Chicago on March 26th, left in his will, six hundred thousand dollars to the Michael Reese hospital, the leading Jewish hospital of the city. The remainder of his estate of $750,000 is to be distributed in small amounts to numerous charities. To his relatives he left $25,000. He also left the same amount for the erection of a monument in one of Chicago's Parks to the memory of the German poet, Gotthold Ephraim Lessing, author of "Nathan the Wise."

Foreign News

THE London "Jewish Chronicle," has some weighty remarks about missionary activities in Poland. According to information received by the paper the missionaries are to take advantage of the terrible economic position of the Jews in Poland. "Arrangements are being made by these snatchers of Jewish souls on a lavish scale and on international lines to take measures which shall mark the opening of a 'new era in Christian work among Jews,' with Central Europe as its main objective."

* * *

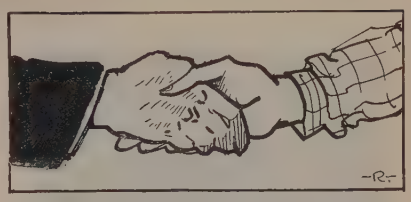
THE Jewish population in the French protectorate of Tunis, North Africa, recently organized its Jewish Council consisting of about 60 delegates elected by local congregations. At the convention which followed, Mr. Ristelhuber, Minister of the Interior, gave the address of welcome and praised the charitable and educational institutions of the Jewish community and of the "Alliance Israelite Universelle" whose beneficent work was manifest throughout the Orient. He assured the convention of the sympathy of the French Government.

* * *

ARRIVAL of the first 100,000 new Jewish settlers in the New Palestine was announced in a cable message from Chaim Weizmann, President of the World Zionist Organization.

"Immigration figures just compiled," he says, "show 100,000 new Jewish settlers entered Palestine from 1919 to 1925." This is a note of prime historic importance.

Social Welfare



THE heads of the leading Christian religious bodies in New York City have joined with Rabbis of all groups in urging immediate response to the call of the United Jewish Campaign. Bishop William Manning, Rev. John Haynes Holmes and Rev. S. Parkes Cadman are among the Christian clergymen most emphatic in their support.

* * *

THE Bill introduced by Congressman Dickstein, to admit outside the quota, the wives and minor children of ministers and rabbis, as well as professors, who arrived in America prior to July 1, 1924, was passed by the House of Representatives.

* * *

THE administrative committee of the American Jewish Congress has issued a call to all Jewish communities throughout the country to prepare for election of new delegates to the American Jewish Congress. The elections are scheduled to take place Saturday, May 29th, Sunday, May 30th, and Monday, May 31st. A session of the Congress will take place next October.

* * *

THE President of the United States affixed his signature on April 15th to Bill H. R. 7255, known as the "Dickstein Kosher Law for the District of Columbia."

* * *

THE Wadsworth Bill to admit as non-quota immigrants, the parents, wives and husbands, and minor children of American citizens, the measure looked forward to by many families in the United States suffering the hardship of separation from their families under the provisions of the present immigration law, was rejected by the Senate Immigration Committee.

* * *

JEWISH students in Europe are taking their meals in their Mensa Academica Judaica, a Student restaurant with a ritual flavour. When the Mensa in Bruenn, Moravia, found itself in difficulties it issued an appeal to the public. Whereat, the President of the Czecho-Slovak Republic, Thomas Masaryk, sent them 20,000 Czecho Slovak Crowns (about six hundred dollars), and his best wishes.

News *of the* Lodges

PHILMORE JACOBSON, a student of the college of Engineering at the University of Illinois, has been declared the winner of the contest to determine the bookplate to be used by all the B'nai B'rith Hillel Foundations at the various universities. The design, reproduced above, is symbolic of the various phases of the activities of the B'nai B'rith Hillel Foundations, religious and educational.

* * *

JEWISH students of the University of Illinois have raised among themselves $1,500 for a B'nai B'rith Hillel Foundation Loan Fund for aid to fellow-students who may need money to continue their courses.

* * *

FIELD MARSHALL VISCOUNT ALLENBY recently was the honored guest at the Empire Night Banquet of the Toronto B'nai B'rith Lodge.

* * *

B'NAI B'RITH Hillel Foundation at Ohio State University is included among the beneficiaries of the United Jewish Fund at Columbus.

The service of B'nai B'rith is recognized also in the general Ohio fund, part of which will be shared by the Cleveland Jewish Orphan Home, which is maintained by the B'nai B'rith.

The present structure of the institution is being replaced by a new home built on the cottage plan.

* * *

STEPS have been taken for the establishment of a B'nai B'rith Hillel Foundation at the University of Michigan.

BY SPECIAL invitation of the Lodges of Philadelphia, Honorable Alfred M. Cohen, President of the Constitution Grand Lodge, personally conducted the initiation of a special class of one hundred candidates on April 29th at the Bellevue-Stratford Hotel.

The following are the names of some of the new candidates, among whom will be noted men who are in the front rank in all worthy communal endeavors: Hon. Charles Edwin Fox, Joseph Caplan, Leo Silverman, Dr. Myron A. Zacks, Sylvan H. Hirsch, Walter S. Rossbach, Joseph H. Hagedorn, Dr. A. J. Cohen, Lawrence L. Aucker, Albert S. Marks, Samuel L. Gerstley, Adolph Berg, Sidney A. Aloe, Harry G. Sundheim, Herman E. Green, J. N. Sokohl, Jerome S. Friedman, Stanley Folz and Clarence L. Marks.

* * *

THE work of the I. O. B. B. is now extended to Panama and the Canal Zone. A charter was granted in response to a petition signed by twenty-five residents of Panama City.

Mr. Simon Barchak, representative of the Jewish Welfare Board in the District was the organizer and the representative petitioner.

* * *

AMERICANIZATION classes for foreigners instituted by Sam Schloss Lodge, Memphis, Tenn., have been incorporated in the regular courses of the public schools. Brother S. J. Rosenbaum, who founded these courses is a member of the faculty.

* * *

B'NAI B'RITH is more than a covenant to foster philanthropy or harmony, said Dr. H. Pereira Mendes of New York, addressing San Diego Lodge.

The covenant includes the duty to set an example of good citizenship; to strive for self-improvement; to keep the Sabbath, to cultivate the "spirit and the word" of our religion.

He urged the organization of circles within B'nai B'rith for the study of Jewish history and literature.

* * *

"THE men actively engaged in the recent combined Jewish drive in North Carolina were all active B'nai B'rith," reports Joseph Klein, recording secretary of Carolina Lodge. "Particularly does Carolina Lodge stand out as the body contributing the greatest number of workers to the campaign."

TO B'nai B'rith and to the Temple Brotherhoods, Rabbi Marius Ranson of Gideon Lodge, Albany, has dedicated a song the chorus of which reads:

Onward! Onward! Soldiers of Mankind!
Forward! Forward! For Freedom of the Mind!

Onward! Onward! Soldiers of the Lord!
Forward! Forward! Preach against the sword.

* * *

PISGAH LODGE, Detroit, recently presented Brother Leonard Braun in a concert of Jewish folk-songs from the Seventeenth Century to the present day. Brother Braun, who is considered the greatest interpreter of Jewish folk songs in America, is going on a concert tour and his management is making special terms for B'nai B'rith lodges.

* * *

"YOU carry DEATH insurance. Why not carry Jewish LIFE insurance. Become a Ben B'rith." So reads a membership appeal of one of the Chicago lodges.

I. O. B. B. Maimonides Hospital

MAIMONIDES LODGE of Liberty, New York, is showing an aggressive spirit in promoting their activities in various lines. It is gratifying to find that this small community through the initiative of the B'nai B'rith Lodge has succeeded in establishing the Maimonides Hospital which will function on a non-secretarian basis.

The Jewish Tragedy *in* Central Europe

"It Would Seem as if the Cup of Suffering had Been Emptied to the Dregs," says the Author

By Dr. M. Ginsburg

DARK clouds hang over Central-European Jewry. The bloody cyclone of war that resulted in a storm, lasting now over seven years, is gradually undermining the very foundations of Jewish life. The Treaty of Versailles which brought so much disappointment to many nations proved to be the cause of new tragedies for Polish and Hungarian Jewry, the end of which is not yet in sight. It seems the irony of fate that in the very states that owe their existence to the Peace Conference of Versailles the plight of the Jew should be particularly hard. It is true, the results of the European carnage were totally different for the Poles and the Hungarians. In the magnificent palaces of Louis XIV, where the future map of Europe was decided upon, Poland was granted a place far beyond even the most impossible dreams of the Polish patriots.

Poland was not only reborn, but was so placed as to give her the right to consider herself one of the great powers. Hungary, formerly a part of the Hapsburg Monarchy, too, became a sovereign state. The birth of an independent Hungary, however, was accompanied by much bloodshed and trouble. Territories that for a thousand years belonged to Hungary, and were populated by Magyars, were torn from her and given to other states. But at least in one respect, the war wrought similar results in both Hungary and Poland—in both countries it called forth unprecedented vicious anti-Semitism. Immediately after the war Hungary experienced a wave of pogroms, massacres of Jews, and the looting of their property.

When the first uncontrolled wild play of passions subsided, it was followed by sanctified Government anti-Semitism, carrying on a scientific campaign against the Jews, determined, by limiting their rights and by incessant persecution, to drive the Jews to despair and force them to leave their birthplace. Along with the cruel method of economic boycotting, a system of taxation was devised, calculated to hurt particularly the Jewish merchants. The Government of Admiral Horti feared Jewish solidarity and decided to carry the anti-Semitic war over to their cultural grounds. The gloomy chronicles of this struggle show that the first method they resorted to, the method so cherished by all anti-Semites, was to immediately introduce the *numerus clausus*, curtailing the Jewish youth who seek to gain admission into higher educational institutions. This method was immediately supported by the reactionary students who readily demonstrated in classical style their hatred of the Jewish student. The Hungarian Government almost completely barred the entrance of Jews into the higher educational institutions, and all attempts to force them to abandon these barbarous methods have so far proved futile.

Even the intervention of the League of Nations, who recognized in this policy a rank violation by Hungary (a member of the League) of the pacts concerning the Minority Rights, did not affect any material change. To the inquiry from the counsel for the League of Nations, the Hungarian Government replied that the numerus clausus in no way prevented the Jewish youth from obtaining an education in their universities. How true this answer was, can be seen from the fact that at the convention of the Jewish Communities of Hungary, held during the end of 1924, a resolution was carried to urge the Government to issue permits for a special Jewish University, in case the numerus clausus remained unchanged. But the numerus clausus had not yet been changed. And not so long ago the Hungarian Premier, Graf Betlin, replying to inquiries by two liberal members of Parliament, Sandor and Vazony, declared himself opposed to a repeal of the numerus clausus.

Betlin made clear what would be the price wherewith the Jews could buy their absolute equality and citizenship: "The Jews who kept faith with Hungary during its days of joy and its days of sorrow should be considered as Magyars of the Faith of Moses, enjoying all the rights of citizenship. But within the land there are many Jews who never, either in the past or the present, expressed their desire to assimilate with the Hungarian nation." Thus, complete assimilation is asked as the price of citizenship. And, what is most pathetic, the tactics of the anti-Semitic government find support among members of some of the Hungarian Jewry itself. When Lucien Wolf, representing the Jewish Foreign Committee, decided to raise his authoritative voice in defense of the Hungarian Jewish youth, some of the Magyars of the Faith of Moses protested against such outside intervention against the numerus clausus. It would seem that the interest of their own children was less precious to them than the favorable attitude towards them by Hungarian anti-Semites.

But all the troubles and trials of the Hungarian Jewry pale before the horrors of the life led by the Jewish masses in Poland. It would seem as if the cup of suffering had been emptied to its dregs in this land. Polish Jewry, impoverished and driven to despair by four years of war, found little solace with the coming of peace. When at the sessions at the Versailles Conference, foundations were laid for the new Poland, it was decided to clarify all questions pertaining the legal status of national minorities. It was agreed that all inhabitants of the provinces annexed to Poland were automatically entitled to citizenship. Though the Polish Government pledged itself to abide by these contracts, drafted by the great powers, it soon violated them.

The obtaining of Polish Citizenship by former Russian, German, and Austrian subjects was framed with such impossible conditions, primarily directed against the Jews, that the decisions reached at the Versailles Conference were immediately disregarded. Neither the feeble protestations of the Hague Tribunal, nor the sharp criticism of prominent scientists and specialists in International Law could affect a change in the Polish tactics that converted a national minority into a class of lawless pariahs. Many years passed before any of its original procedure was changed, and when the changes came they benefited, chiefly, the Christian population, and brought no amelioration for the Jews. The changes affected are primarily concerned with the village population, whereas in large towns and cities, where the Jews are chiefly centered, conditions remain very

much the same as before, citizenship still being exceedingly hard to obtain.

The general tactics and measures of the Polish Government serve as sufficient proof of their hatred of the Jew, a hatred that permeates Polish society, and which certainly received its encouragement from the higher authorities in power. Anti-Semitism is not always masked, as in the case of the exclusion laws, but often breaks out openly. Not only are Jewish schools deprived of Government subsidy, not only has the numerus clausus been resurrected everywhere, but official government representatives preach openly against Jews and Judaism. Thus, for instance, in his speech before the Miltary Academy, where Jewish students were present, General Serda Teodorovsky urged all patriots to enter upon a crusade "against the hated Jews."

The climax of this crusade against the Jews was reached in the recent trial of Stanislaw Steiger. This trial will take its place amongst its equals in the history of Jewish persecution. On the witness stand, in the courtroom of Lvov, all Polish Jewry was brought to trial, in the person of Steiger, whose conviction was avidly sought by all Polish anti-Semites. The poor student, Steiger, had been chosen by fate to serve as the scapegoat.

It was clear that in reality all of the Polish Jewry was then on trial, and that the verdict "Guilty" was sought by Polish politicians to justify all its past and future, merciless persecution of the Jews. The Jewish population realized the possible horrors that would have followed were Steiger convicted, and it is hard to describe their anxiety. The verdict of "Not Guilty" brought in by the jury was fate's first kindly smile on the Jews of Poland in the last two hundred years.

But the verdict could hardly be considered as final consolation to Polish Jewry. Their most deadly enemy at present is the devastating poverty that threatens physical extinction of tens of thousands of Polish Jews. After the war they have suffered a severe economic crisis, but the financial difficulties assumed fatal proportions in 1924. And the critical conditions have been gradually intensifying ever since. Partly responsible is, perhaps, the heavy taxation system, particularly felt by the small tradesmen, mostly Jews.

The anti-Jewish boycott, extreme lack of funds, the unemployment of the greater number of the intellectual professionals, complete lack of credit, an almost general standstill in commercial activities—these form the stage upon which the drama of Polish Jewish life of today is being played. News of the material needs of the Jew in Poland today are sufficient to shatter the nerves of the strongest. Famine reached such a point that in all the larger communities it was necessary to re-establish community kitchens, and these are mobbed by the hungry as in the worst days of the war. During the war some, at least, earned a livelihood, whereas now poverty is all embracing, and bankruptcy a daily occurrence. Eighty per cent of dress goods dealers and manufacturers declared bankruptcy. Commercial houses that were established over 60 years ago stopped making payments. Close to 70% of the workers find themselves unemployed.

Especially terrible is the plight of the intellectual class—the teachers, the lawyers, and doctors. Physicians are glad to offer their services for one-fourth their usual fees, and that is often paid them in promissory notes. There are some intellectual employees whose wages were reduced to one-tenth. This in the face of a gradually rising cost of living. All Jewish communal activities were suspended in Warsaw because of lack of funds with which to pay their employees. And in addition to these horrible conditions, an epidemic of suicide swept the land. Not only ruined merchants and hopeless despairing intellectuals resort to suicide, but even middle-aged and elderly *chasidim* thus end their miseries. The entire population is restless and wants to run away almost anywhere. The immigration offices are flooded with petitions from people wishing to go to Palestine, Australia, or South America. But this escape is open only to those few who have the means necessary for travel expenses and enough to settle them in their new homes. The remainder of the population is sentenced to slow and hopeless disintegration.

And finally Roumania, as if forming an alliance with Poland and Hungary, gives expression to its anti-Semitism. This country that had received, as compensation for joining the Entente, a number of territorial acquisitions, remains true to its traditional consideration of the Jew as an utter foreigner, not protected by the laws of the land, nor privileged to any diplomatic representation by any government. True, their new constitution of 1923 declared all Jews equally entitled to citizenship. But the very next year the Jews of the One and Indivisible Roumanian Kingdom were divided into two categories: only those Jews who were part of the former Roumanian Kingdom retained civil rights; while the Jews of Bessarabia, Transylvania, Bukovini, and other annexed provinces, found such difficulties placed in their way when they wished to become citizens, that tens of thousands find themselves in the former position of foreigners.

In this manner Roumania violated its Treaty of St. Germain, wherein the entire Jewish population was declared equal with the rest of the population. The promise to investigate this law, made by Roumania during the last session of the League of Nations, remains to this day merely a promise. Whatever attempts the Roumanian Government does make against these discriminative measures are shattered against the wall of anti-Semitism. Thus, for example, in a circular sent out by the Minister of Education to the directors of elementary schools, where Jewish children form the majority of the pupils, it was decreed that the Sabbath be observed. This circular, however, remained a dead letter, due to the sabotage on the part of the school-directors.

The banner-carriers of the militant anti-Semitism are the students who rally around their inspirer and "spiritual leader," Professor Kuzo. Their demonstrations against the Jewish students often assume proportions of regular pogroms. To quell these outbursts it is often necessary to call out the regular army reserves, as was the case in Bucharest, when the King, in person, commanded the reserves in restoring order. Only in an atmosphere of utter hatred towards the Jew which reigns at present in Roumania was possible the acquittal of Lieutenant Mordarevsky, who shot and pillaged the refugees, mostly Jews, who crossed the Roumanian border on the River Dniester. The absolute evidences of the guilt of this murderer, who, it was proven, ended the lives of his victims with his own hands, was insufficient to convict him in the face of anti-Semitic public opinion. The court decision in this case established the precedent whereby every Jewish foreigner finding himself on Roumanian soil is subject to the treatment accorded foreigners during the dawn of international relationship—when any foreigner was at the mercy of his enemies and could be killed by anyone with impunity. Such is humanity's progress during the 20th Century!

Recreation Camps

Camp Louise, Camp Airy

JEWISH SOCIAL SERVICE at this time of the year begins a movement back to nature. The simple life of institutional summer camps soon will claim thousands of persons from the large cities. Camp leaders account nature the perfect ally of social service. It gives rest to weary mothers, it corrects the defects of under-developed children and provides others with opportunities for normal growth, and rallies jaded workers for the tasks of the coming year. It even exerts a moral influence by reason of the democratic spirit which prevails at the camps.

At Camp Louise, for girls, and Camp Airy, for boys, beautiful retreats in the Blue Ridge Mountains of Maryland, "there is a delightful intermixture of persons who can and those who can't pay the nominal fee," according to H. Joseph Hyman in his report on the activities of these Baltimore resorts. "And the best part of it is that no one knows and no one cares," he continues. "The founders, themselves, Mr. and Mrs. Aaron Straus, may be your swimming partners, your tennis opponents, your servants or your entertainers. One of them might be your neighbor on the right at dinner, while at your left might be a factory girl. The mountain air is invigorating, the mountains inspiring, the camp fare excellent and kosher, and the time much too short for anyone to waste being snobbish.

"Seven hundred and sixty girls, working girls, office girls, factory girls, young girls, maiden ladies, household drudges, debutantes, wall-flowers and movie beauties gather at Camp Louise during the summer, each for a two-week period, paying the small fee of nine dollars a week or nothing at all. Many are permitted to overstay their alloted time. Mr. and Mrs. Straus foot the deficit.

"There is an ingenious combination of organized activity and laissez-faire. There is no boss.

"The boys' camp is at Thurmont, Md., ten miles over the mountains from Camp Louise. From its heights, one can see many miles into Maryland, Pennsylvania and Virginia. The camp embraces a hundred and thirty-three acres of wooded country, a farm, orchard and meadows. The democratic spirit of Camp Louise also prevails in Camp Airy. It is not a poor boys camp nor a camp for rich men's sons.

"'Are you going to camp this summer?' 'No, my dad can't afford to send me to a private camp and we are not poor enough to go to a settlement camp so I guess I'll stay at home. I wish we were poor.'

Aaron Straus

"This tragedy of the middle class is foreign to the Jewish youth of Baltimore.

"A thousand boys are guests at the camp every year. The Strauses spent $50,000 for improvements on this camp last year and thousands more annually for operating expenses. Democracy in social service is a religion with the Strauses. They have an ambition to establish another camp for adults—not a charity institution but a democratic camp for middle class families who cannot afford the popular summer resorts."

Food for the two camps is provided from their own farms, Mr. Hyman continues, and is prepared with strict observance of the dietary scruples of the guests. Religion is a definite part of the camps' activities.

"Friday evening is impressive," Mr. Hyman states. "There is the ceremony of the lighting of the candles, the Kiddish and other rites that characterize Shabbos observance. The boys from Camp Airy visit on this night.

"The social hall used by both camps is built in the heart of the woods on top of a mountain. Imagine a stone fireplace, a stage with all its trappings, a dance floor and spacious pavilions. Then fill the hall with boys and girls who are flowing over with the joy of games, hikes, horseback riding, picnics, camp fires, parties and theatricals, and you have a scene of genuine happiness and contentment."

Baltimore has another camp, the Woodland Country Home, for mothers and children, which is different in character from the other two. Here, there is more stress upon rest and comfort and less upon organized recreation. The guests are clients of the Benevolent Society. During the summer of 1925, two hundred and forty-seven mothers and children were given a two weeks' vacation each. In 1926, this number will be doubled because of a gift of two additional bungalows from David Myers, in memory of his wife.

The Woodland Country Home embraces a ten acre tract of timber land within car ride distance of the city.

Pretty Lake Vacation Camp

KALAMAZOO, MICHIGAN, probably is the smallest of all cities that have undertaken the improvement of their physically defective children in camps. This town supports Pretty Lake Fresh Air Camp in the heart of Michigan's beautiful vacation land, and last summer found need to care for 464 children. A total of more than 1,000 pounds of weight had been distributed among these children by the end of the season.

"There is nothing particularly unique in the idea of providing proper exercise and nourishment for under-fed children, but an institution like Pretty Lake Camp, ministering to the needs of poor children from a city of less than 60,000 population is uncommon to most of us, who think that such needs exist only in the slums of the great centers of population," writes C. V. Buttelman, one of the leaders of the camp.

"Practically unaided, Edward B. Desenberg, of Kalamazoo, founded and is conducting the camp. He organized Pretty Lake Fresh Air Vacation Camp Association in 1916, and personally raised about $6,000 for buildings and equipment.

"The camp is non-secretarian. The expense of operating it is provided by Mr. Desenberg with the aid of contributions from citizens of Kalamazoo, the City Commission, lodges, the Rotary Club, Kiwanis, Exchange Clubs, Churches, Sunday Schools and kindred organizations."

From the modest beginning the camp has grown until its physical assets now

are valued at $20,000, and it is equipped to accommodate 100 children at a time for two weeks, over a period of eleven weeks. The boys and girls range in age from seven to fifteen years.

"A work of this kind cannot be achieved unless it is permeated by the unselfish interests of some one person," Mr. Buttelman adds. "It is not so difficult to raise money, but in too many cases, it is difficult to find an individual who will consecrate his time to the cause.

"Mr. Desenberg makes Pretty Lake Fresh Air Vacation Camp his chief vocation, devoting to it more than six months of each year, without pay. He personally delivered all food supplied to the camp during the first six years, and attended to many other duties which otherwise would have had to be done by hired help at a considerable expense. The operating organization now numbering eleven adults is directly under his supervision, and he personally oversees the children in their playing, eating, sleeping, and in matters of health and hygiene.

"Mr. Desenberg also has crystalized sentiment for the establishment of two vacation camps located in Muskegon and Jackson, Michigan, both of which are in a flourishing condition and functioning annually.

Edward B. Desenberg is the son of Bernhard L. and Bertha L. Desenberg. His father was a pioneer Jewish merchant in Kalamazoo, coming to this country before the Civil War. He was one of the founders of the congregation B'nai Israel and was active in its affairs until his death in 1903.

Mrs. Bertha L. Desenberg, his mother, now is in her 88th year and is active in charitable work. Her interest and counsel were responsible for the growth of the Pretty Lake Vacation Camp.

Camp Ramapo

CAMP life has proved a great boon to incorrigible Jewish boys of New York City, according to Michael Smith, Executive Director of Camp Ramapo which until this season, was located in Interstate Park among the palisades on the State line between New York and New Jersey.

"Badness is a relative term," Mr. Smith says. "Disorderly and incorrigible youngsters may cause much concern in one place, but when exposed to a different environment, may react in direct contrast. Camp gives self-reliance and initiative as well as implants a spirit of usefulness and right living.

"In 1919, what was then the Committee on Outside Activities of the Jewish Protectory and Aid Society rented a camp from the Palisades Interstate Park Commission, to be conducted under the supervision of the Big Brothers. During the first summer 120 boys were accommodated.

Camp Louise, Maryland

"The boys reacted to camp life as do boys in any private camp. They had very little opportunity to manifest new delinquent characteristics. Each succeeding summer a greater number of boys were taken to camp.

"The success of the camp was so pronounced and the demands became so increased, that the Camp Committee last year purchased a site near Rhinebeck, New York, where a simple but modern camp is being built for occupancy this summer. This camp will accommodate 150 boys, and it is proposed to take boys for three weeks at a time, rather than for two week periods as previously.

"Last season marked the seventh summer of camp activities. In addition to the boys referred by the Jewish Board of Guardians, the Committee has always accepted boys referred to it by social service departments of hospitals, public school nurses, Y. M. H. A.'s, other settlements, other social service agencies, physicians, and miscellaneous individuals.

"During the past summer, 307 boys were accommodated at Ramapo. Before a boy is sent to camp, he is given two physical examinations. This double examination has been of great value in remedying physical defects.

"The summer of 1925 was the most successful camp season ever conducted by the Committee. This success was due in a large measure to an efficient staff, each member of which was not only a specialist in a particular activity, but, more important, possessed that patient, sympathetic and intelligent attitude without which work with boys is a failure.

"A camp physician took care of the health of the boys and directed them in matters of first aid and personal hygiene. A certificated life saver taught swimming to 75 per cent of the boys who could not swim, and instructed life saving and diving. Another counsellor was a champion athlete and gave instruction in field events. An excellent and experienced counsellor took charge of the nature study and wood craft programs. Social and dramatic entertainments were in charge of another counsellor experienced along these lines. An expert radio counsellor conducted interested groups in the technique of radio operation, using a modern and complete radio set which was presented to the camp.

"In order to create an atmosphere of personal relationship, the director of the camp was known as 'Pop' and the various counsellors were known as 'Uncles.' The boys were divided into homogeneous groups named after Indian Nations. These groups served as the main elements in the competitive life of the camp. The mornings were given over to competitive athletics of all kinds and the afternoons to subjects elected by the boys.

"We kept in mind the physical, manual, environmental, dramatic, social, civic, religious and cultural interests.

Camp Airy, Maryland

The following were the activities that practically every boy engaged in during the two week's stay at camp: Calisthenics, swimming, rowing, baseball, track and field athletics, modified football, volley ball, diving, hikes, hare and hound races, woodcraft, nature study, dramatics, minstrels, harmonica instruction, first aid, boxing, wrestling and radio.

"Because of the poverty of these

youngsters, it was felt that the most efficient camp work would be achieved by giving each boy a camp outfit. It is most interesting to observe a boy's reaction as soon as he is attired in his new camp outfit. With a change of clothes, there immediately comes that 'campy' feeling which contributes so much to the boy's enjoyment of his camp stay.

"We believe that boys should participate in certain work in order to make them alive to the fact that service is an important qualification of all good citizens. There were eighteen distinct service duties for which boys volunteered at the beginning of their stay. The boys were frequently reminded of the outstanding quality of a good camp, namely, 'Service before self.'

"The boys made their own beds which are inspected and rated each morning. Before each meal the boys' appearance was carefully noted and they were given a rating in personal hygiene and appearance. No boy was permitted to enter the dining room with unclean hands or face or uncombed hair. Every element concerned in personal hygiene was carefully supervised.

"Recognizing that each boy was accustomed to weekly religious services at home, the Director conducted similar services each Friday night and Saturday morning. The service Friday night was preceded by the lighting of the candles. There was a short inspirational talk given at each service. Table manners and table courtesies were taught. Occasionally, a boy would talk and wave his knife at the same time, and, when this was called to his attention, would respond, 'Excuse me, I thought I was at home.'

"To stimulate the boys to strive after ideals and good sportsmanship, several point systems were established. First, each tribe was scored every day. There was usually a maximum of 200 points which each tribe could obtain. At breakfast each morning, the tribe having the most points would have the honor of keeping the American Flag on their table for that day. When the flag was transferred from one tribe to another, we conducted a short ceremony.

"In addition, each boy in camp was rated every day for his general conduct, effort, attitude and table manners. The boy receiving the highest number of points in each tribe received a proper prize. Various other prizes were awarded the boys to stimulate them in athletics, dramatics, camp service and personal hygiene.

"A daily camp paper was published throughout the season and was in charge of a chief editor and a reporter from each tribe. There was maintained a nature study museum made up of specimens secured by the boys.

"Many cases of a boy's conduct at home being improved as a result of his stay in camp, have been reported. As for physical improvement, the boys sent to camp gained from three to eight pounds each."

Federated Jewish Charities Camp

THE camp for boys and one for girls conducted by the Federated Jewish Charities of Boston, are unique in that they follow up during the winter, the health work accomplished in the summer.

Besides being examined daily while at camp, the children, all of whom are

Country Week Home, Boston

afflicted with some physical defect, are visited regularly the rest of the year for the purpose of observing the results of outdoor life. Very often it is found that a child loses or does not gain weight while at camp, but the advantages he receives appears later.

The boys' camp is in the south of New Hampshire at the foot of the White Mountains. The lads live in tents. They are under the care of a paid director and several volunteers.

The program of play is planned to take into account the physical condition of the children. Food is scientifically selected and prepared. The same procedure is followed at the girls' camp, which is situated near Boston in the City of Beverly.

This camp's equipment consists of two handsome buildings donated by Mr. and Mrs. A. C. Ratshesky.

The girls are taught routine habits of living and their health and recreation is carefully supervised.

Chicago Camps

IN a comprehensive survey of camping in general, and as it applies to Chicago in particular, Philip L. Seman, General Director of the Jewish People's Institute of Chicago, sees that camping facilities are yet far too inedaquate for the need.

"The Chicago Council of Social Agencies Committee on Camps made a study of the camping facilities in Chicago," he begins. "The study indicates that some 25,891 were given 373,611 days of camping. Besides this number there were six camps that took care of 711 colored children, offering 7,810 days of vacation; three camps looking after 105 cardiac children, giving them 2,522 days of vacation; fifteen camps looking after 779 undernourished children, giving them 33,212 days of vacation, and three camps looking after 34 children, who were otherwise handicapped, offering them 342 days of vacation.

"From these figures one can readily understand what a deplorable lack of facilities there is for camping. This situation is not only true in Chicago but throughout the United States. New York meets this problem a little better, probably, than any other part of the country, largely due to the splendid opportunities that are offered by the Inter-State Park Commission, with its famous Bear Mountain. There, tens of thousands of people are offered an opportunity of living in the open air. They are provided not only with huts, but good food and transportation.

"The base of the Palisades is a beehive of tents and log cabins, furnished by the Commission to anyone upon application, at a very minimum charge.

"In Chicago, an attempt has been made to follow out the camping idea through the Forest Preserves. The 27,000 acres of picturesque woodland, together with the lakes and rivers, constitute one of the largest playgrounds in the world. Within the preserves may be found athletic fields, tennis courts, picnic spaces, combination dams and fords, and historical places. Animal and bird life remain undisturbed.

"Special facilities are provided for campers. Permits are issued free of charge to organizations and individuals seeking to establish camps on special locations for special days. Swimming, boating and fishing are all a part of this wonderful outdoor life in the Forest Preserves.

"The Sand Dunes is another possibility for the citizens of the State of Illinois and the State of Indiana to

combine in a project to afford an opportunity for thousands of young men and women and families to live in the open.

"The Canadian Rockies on the Pacific Coast also offer a wonderful opportunity.

"Of the total number of persons who went to camp from Chicago, the Institute, through Camp Chi for girls, conducted under its own auspices, the Boys' Camp at Long Lake, conducted in co-operation with the Young Men's Jewish Charities, and Camp Wauconda for Mothers and Children, in co-operation with the Council of Jewish Women, has given camping facilities to 2,045 people.

"There are in Chicago approximately 42,000 Jewish boys and girls between the ages of six and fourteen, about 17,000 between the ages of 14 and 17, and 13,000 between the ages of 18 and 20. This makes a total of 72,000 and out of this number we care for 1,450 boys and girls over eleven years of age, and 414 younger children, or a percentage of .027.

"The facts show that we have merely scratched the surface and that there is plenty of room for expansion.

"The time will come when camping will be considered almost as essential in the life of every one in our country as food and clothing. It is the dream of the Institute some day to be able to provide camping privileges, not only for boys and girls, young men and young women, mothers and babies, but for families as well.

"In addition to those who registered regularly for camps last year, about 500 were registered as alternates, in the event that some of the others would be unable to attend. Of this number only 62 were accommodated. Many hundreds were refused even application.

"At Camp Chi, 515 paid $15.00 a week each, while the remainder went either on full or as part scholarships. This meant that a considerable deficit was created at the end of the season.

"Camp Wauconda for mothers and babies is financed by a special Camp Committee of the Council of Jewish Women. This camp has been in existence for many years, and offers free camping privileges to mothers and babies who are recommended to them by the social agencies.

"The Camp is situated at Wauconda, Illinois, on a six acre tract. The children at the camp are in charge of trained recreation leaders, who plan regular programs for them through the entire day, and who also plan for recreation hours at night, for the mothers.

"Camp Wauconda registered 771 mothers and children; 611 actually went. The rest were refused because of lack of room.

"The Boys' Camp at Wooster Lake, conducted by the Young Men's Jewish Charities, offers camping privileges to boys up to 17 years of age. The total registration was 787, of which number 728 went, the others being rejected because of inadequate accommodations.

"Camp Chi opens on the Monday after school closes. On arrival at camp each camper is weighed, the object being to see how much weight has been gained or lost at the end of the two weeks' stay.

"Swimming is an important factor in the activities at camp. Practically every girl at camp who does not know how to swim learns during her two weeks' stay at camp.

"Immediately after supper, and until 8:00 o'clock the girls go boating or hike, or play basketball, tennis, volley ball, baseball, croquet, and other forms of sport.

"Among 'stunt' nights provided by the entertainers in camp, three are gala—one the Farwell Party, second the Song Contest Night, and third, the Formal Camp Fire. Each of these nights has a definite significance in the life of the camp.

Camp Chi, Loon Lake, Ill.

"The campers' day starts with a plunge in the lake, followed by setting-up exercises. After breakfast all gather for assembly. The program consists of camp songs, reading of poetry, and a short talk based on the poem's contents. In this manner an intimate knowledge of poetry is furnished.

"After assembly the campers are divided into groups for nature study, dancing, handicraft, raffia, beading, sewing, sports, baseball, volley ball, basketball, tennis. At the end of each two weeks' period the work of the beading, raffia, and sewing classes is placed on exhibit. The exhibit includes also the required notebooks of the Nature Study Class.

"In the afternoon, the story hour group prepares for the Saturday morning Biblical Story Pageant. The Sabbath program also includes hymns and Bible stories.

"There are additional activities, such as hayrides and motorbus rides to places of interest.

"The 'Camp Cry' is the newspaper which is published by the campers. The Camp Library, consisting of some 600 volumes, is in charge of a Counselor who is a professional librarian.

"The work of the Dramatic Circle is entirely based upon the portrayal of biblical characters.

"There are, in addition to the camps conducted directly and indirectly by the Institute, others that are operated by the Chicago B'nai B'rith,—Camp Covenant, where about 500 boys are taken care of during a season, and Sunset Lodge, which accommodates 250 girls.

"Since the Institute is unable to meet the entire camping problem of Chicago, it hopes some day to give as many as possible an opportunity of spending at least one day in the parks or the forest preserves.

"Camping, in the light of our new psychology, is of paramount importance if we hope to see a day 'when man to man will brother be,' when strife and conflict may be a thing of the past, when crime and immorality will be minimized to such an extent that we may be able to use the energy, the manpower, and the money required to combat these social evils, to much better advantage."

Camp Tawonga

HIGH up in the Sierras, near Cisco, Calif., is Camp Tawonga, for boys, which is operated under the auspices of the Y. M. H. A., and B'nai B'rith of San Francisco. This will be the camp's second season. It has developed so successfully, that the B'nai B'rith and Y. M. H. A. will open a girl's camp in the same locality this summer.

JEWISH SOCIAL SERVICE CONFERENCE

The National Conference of Jewish Social Service will hold its annual sessions at Cleveland, May 23 to 26, according to an announcement from the national offices, New York City, by Samuel A. Goldsmith, secretary of the organization.

Attending will be individuals from 210 social service organizations, representing 91 cities in 36 states, and four organizations in Canada. Headquarters will be at the Hotel Cleveland.

Coffin Money

Being the Story of an Old Man Who Would Not Waive His Religious Scruples Even to Save His Last Penny

By *Zadle Avroom*

A LITTLE old man with white hair and white beard sat on the stone step that touched the sidewalk in front of the drab wooden building he called his home and looked out from a pair of sombre eyes at all who passed him by. Most did just pass him by, for they said he was an old eccentric. Some said he was in his second childhood; others, less charitable, offered diagnoses even more disparaging. The little old man was always smiling his sombre smile, and he was voluble at every given opportunity, and perhaps this volubility prompted many to look upon him as they did, for people who go about with taciturn lips are always quick to find fault with the loquacious. The old man's large handkerchief of faded blue was a familiar sight, and when he blew his nose the sound could be heard by the next door neighbors.

He lived alone in a dingy little room on the second floor, and eked out an existence as a *Rabbe* in teaching Hebrew to the younger generation, but his patronage grew more and more meager with the advent of the smart Hebrew school with its modern rooms and youthful instructors.

One day (it was the week before Passover of an apparently early spring whose trees were already showing signs of budding) he was sitting in his usual place in front of his home when a boy came by and stopped to greet him.

"Hello, Mr. Nadofsky. How are you today? Do you think spring has come to stay?"

"Ah, Reuben," the aged eyes lighted up, and the old man stroked his white beard, "sit down with Reb Moishe. It is a fine day. How are you? There is no school today, it is spring vacation already?"

Of course he spoke all this in Yiddish, for though he had been in America for many years he had always lived in the Jewish neighborhood and had not absorbed—indeed had not found it necessary to absorb—the new language. He understood a good deal of it, it is true, but conversation in the tongue was beyond his power.

For a few minutes the talk was desultory. Then:

"Well, Reb Moishe," said the boy, "have you picked out your coffin yet?"

A smile rose in the old man's eyes. Picking his coffin and paying with his own money the expense of his last earthly rites had become his obsession. In his community everyone knew of Reb Moishe's coffin money, his little hoard of two hundred and twelve dollars laid against the final day. He had made his home with his only son, and there residing he had chafed at the son's abandonment of the faith of his fathers, and a controversy over the dietary laws the old man held so inviolate, prompted him to remove himself from his son's domicile and thereafter steadfastly refuse every filial offer of money or home.

"My coffin, yes, I shall pick it out."

"But father," the son had argued, "this is America. We must broaden with environment and with time. Religion is not conformity, we must interpret the laws under the light of new conditions—"

"What!" countered the old man passionately. "You ask me now to forget my God because I am in a new land! Digress now? Then what of all the years of the past, have they no meaning? Have they been no more than a useless offering!" He would not flow with the new tide.

And so he had left his son's home, his philosophy given vigor by the dispute, turning to the path of the aged maxim: "Never, God help me that I shall never have to be thrown upon the good will of an offspring." A philosophy as old, older than the hills and the Ten Commandments.

Reb Moishe talked about his coffin and his funeral to any who would precipitate the subject; coffin, ungrateful children, coffin, coffin. It was one of the points upon which community opinion converged to call him "der alter Terach." Most did not quite know what "der alter Terach" meant, but they had a vague notion, and they always said it with a deprecating wave of the hand.

Now the old man nodded an emphatic affirmative to the boy.

"My coffin, yes, I shall pick it out, I shall pick it out. God helping me, I shall not die upon the magnanimity of children."

"Well," observed the boy slowly, "I hear that the Home Neighborhood Bank is in difficulties. My father says the new president is not liked. He thinks old Kaufman is a—skinflint." The last word came in English, for he could not at once think of a Yiddish equivalent.

"A what?" The old man's nose crinkled in interrogation and for a moment was lost in the expansive folds of the faded blue handkerchief.

The boy thought hard. "Oh, let's see, that means," but still he couldn't quite think of the equivalent, and he concluded with, "it means he is the kind who cheats people of their money."

"Is that so?" a little perturbed. "Yes?"

"Well, my father says," affirmed the boy. There was an almost impish grin on his face.

"Oy, vay'z meer, oy vay'z meer,"—oh woe is me—Reb Moishe scratched his head, and his expression was that of a hurt child. "That is not good, that is not good. No, no, no. Two hundred twelve dollars. Two hundred twelve dollars."

The boy rose, laughing.

"Goodbye, Uncle, see you again sometime."

After the boy had departed the old man sat very thoughtful for some minutes, then he shrugged his shoulders.

"Ah, he is but a child, he is having his little joke with an old man."

Spring evidently had come to stay, and the week rolled by to usher in the Passover, with its complete change of dishes among the orthodox, and the appearance of the sacramental red wine at table, and the commemoration of the exodus of ancient Israel from the land of Pharaoh.

But as the morning service of the first day of Passover was nearing a close, a whispered rumor began to sweep through the B'nai Jacob congregation—there was a line before the bank! A worshipper here, a worshipper there quietly cast off his praying shawl and as unobtrusively as he could, moved down the aisle to the door. It was a rumor that carried terms of frozen assets, graft, theft, embesslement. The rumor grew, as rumors will, until it reached terrifying proportions—the bank already had failed!

Huddled in his frowzy praying shawl, the little old man was quivering as he prayed. *His* bank not good? His bank not strong? People withdrawing their money? God help him, he must withdraw his money! Yes, yes. But—an "Adonai" in the text burst into volume from his thin lips—but it was *Pesach!* The Passover. His two hundred twelve dollars in jeopardy—but it was Pesach.

"Adonai—" Again his voice rose high in the name of God. No, God would not let his bank collapse. God could not let his bank collapse. God must not!

But when the voice of the cantor rose in his last, ringing tenor plea to the Almighty the old man's body was shaking, and he hastened from the synagogue as rapidly as his short legs would carry him.

Yes, there was the line. It was true then. A growing line. Men, women, boys, girls, all with grim faces, with their everything on record behind the bars inside.

Standing near the line, Reb Moishe trembled. His hands shook, and he began to mumble prayers to himself. The line crept forward slowly, steadily, like a line of slow, dragging outcasts waiting for their bowl of soup, shivering and trembling lest the pot become exhausted ere they reach the ladle.

Once Reb Moishe took a step toward the line, but a sudden chill caught him and drew him back. No, no, no. It was Pesach, a holy day. He could not do as they did. Pesach! Every moment of his sixty-nine years of pious

Men, women . . . All with grim faces, with their everything behind the bars inside.

orthodox conformity rose to join in inhibition. Sixty-nine years of pious orthodoxy that had begun in the little Russian village in the pale where life had been religion and religion, life; where life on another plane was then unknown; where holidays had been veritable days of awe, with eyes turning to heaven and hearts entering into a hushed, personal communion with God.

Through the plate glass window he could see bank officials pleading, exhorting, assuring, threatening, raging, then pleading again. Kaufman himself among them, tearing his hair, wringing his hands; Kaufman, who had dropped his praying shawl and had slipped swiftly out of the *Mizrach* pew, where all the affluent of the community sat, at the first morning call of danger.

"No, no, no," Reb Moishe shrank farther back from the creeping line, that magnetic procession that was drawing him, seeking to overpower him, urging him to sin upon the holy day. His eyes closed tight, and he began to tremble anew at the thought of the sin he had been about to embrace, the sacrilege he had been about to commit. He was fluttering like the frayed ends of the frock coat that had shielded him from the winds of twenty years.

"Reb Moishe," came a voice from the line, "why don't you step in? Why do you stand like that, you waste time." He couldn't locate the voice; he scarce made effort to do so. Then another voice, this a bantering voice. "Reb Moishe, come, your coffin money."

This last he recognized, the voice of Yankel Shlaar, occupant of the seat next to him in the rear of the synagogue, whose voice that morning had risen as loud as any in supplication to the God on High. The words Reb Moishe tried to form died in his throat—

Then a clock struck three. The banking day was done.

There was an angry rumble from the still unsatisfied members of the line and the grim faces grew still more grim. But the closing hour is inviolable. The stroke of three at the bank is like the sun's final drop into the western sea. A world crying for light must wait for another dawn.

On the way home Reb Moishe joined little excited groups and asked halting questions. He saw Jake Cohen, Reuben's father.

"Well, Reb Moishe," was the younger man's greeting, "you have already withdrawn your coffin money?"

"No—no," tremulously. "It is Pesach. You think the bank is good? It will not go, no, no, no, it cannot go!"

"But why didn't you withdraw it!"

"Pesach," repeated Reb Moishe in agitated voice, "Pesach."

"Pesach, Pesach!" mimicked the younger man in sarcasm. "Will Pesach give you your money! Do you think God will come down from heaven and sneak into the bank at night and get it for you!" They had now reached the stone step in front of Reb Moishe's home.

"The bank will not go, Mr. Cohen, it will not go?" clinging to the younger man's coat with trembling hands.

Jake Cohen shrugged his shoulders with a weary sigh and walked on.

When Reb Moishe passed the bank on his way to the synagogue next morning, the second day of Passover,

(Continued on page 285)

Across the Sea

WE are enabled to present this month an eye-witness' account of the attack on the Jewish quarter of Damascus by the Druses insurgents. It is signed by J. Farby, president of the Adolphe Cremieuz Lodge No. 991 of Damascus.

We print here portions of his tragic narration:

"The city of Damascus is surrounded on three sides by mountains. It is only the south side that is open, and it is this side that has always been exposed to invasions. It is in this most exposed section of Damascus that the Jewish quarter is located. The Druses tried to enter the Jewish quarter. They were repulsed by the Syrian guards, after a light engagement. The Jewish populace was panic-stricken, closed shops and shut itself in. The Druses returned on the following Sunday, after which date events followed one another with tragic rapidity. Soon all Damascus became an immense battlefield and in flames, and the Jewish section did not escape the tragedy, and suffered death and ruin.

During the three days' battle 5 persons had been killed, 24 wounded, a great number seriously wounded, necessitating surgical aid; 20 houses were damaged by the bombs and bullets, 30 houses and 40 shops completely destroyed by fire, 40 shops and houses pillaged, 20 Jewish shops situated in the Turkish souka completely burned or destroyed.

The Universal Heart of B'nai B'rith

IN EUROPE B'nai B'rith speaks other languages than in America but everywhere it speaks with the same heart.

When Dr. Walter Kohner, addressing Carlsbad Lodge in Bohemia says, "To give, to help and to love" are the purposes of B'nai B'rith he speaks the heart of B'nai B'rith in America, in England, in Germany, in Poland, Roumania and Bohemia.

How the hand of B'nai B'rith functions to express its heart is described in these reports of the activities of German and Bohemian lodges:

* * *

THE Philanthropia (Reichenberg), held 15 meetings during the last year. The attendance gradually increased during the year and reached an average of 45 as against 36 of the beginning of the year. All lectures were delivered by lodge members, and one was given by a sister.

The lodge had an income of 74,723.59 Kc and an expenditure of 31,458 Kc.

* * *

THE lodge Silesia (Troppau), held 12 meetings, two memorials and two celebrations. The brethren and sisters meet on the first Wednesday of every month for a supper.

The attention of the Lodge has been focused upon the task of providing a real Home for the lodge. This task was satisfactorily accomplished during the past year, thanks to the effort of President D. Weinstein. The meetings which heretofore were taken up by questions of existence, etc., will now be a battlefield for speakers and lecturers.

* * *

IN A lecture entitled "The Official Achievements of Esperanto," Past-President Dr. Adolph Bischitzky presented a review of the progress Esperanto has made since its humble beginning. The first international organization that made the cause of Esperanto its own was the Red Cross. The League of Nations is the second, having as early as 1920 called for an official report on the subject. Dr. Bischitzky closed his lecture with the statement: "For us, as members of a Jewish Order, the question arises whether, in view of this moral and cultural work of Jewish origin that advances from success to success, we still want to continue as mere onlookers."

* * *

THE Lodge Bohemia (Prague), held during the last year 23 meetings, at all of which papers were read or lectures delivered by the brethren themselves.

The Bohemia Lodge expended 32,500 Kc toward the support of the following charity and educational institutions, and publications: The publication of a work on Joachim, Noble of Popper, the Home for the Mentally Deranged, the Women's Auxiliary of the Prague Lodges, the Academy for the Science of Judaism, the Society for the Conservation of Jewish Art Monuments, the Association for the Aid of Poor Jewish Technicians, the Bibliotheca Judaica, the Association for the Foundation and Preservation of a Jewish Museum, Young Judea, the Association for Jewish Apprentices, and Employment Bureau serving applicants without charging fee, the Jewish School Association and the Instructorship in Neo-Hebrew at the Tchech University.

The Lodge is especially proud of the fact that the poetical works of the deceased Brother Emil Spiegel could be published this year. For this purpose the "Emil Spiegel Fund" was established, of which 18,000 Kc have been expended for this work.

Hereafter, 60 per cent of the initiation fees paid by the members will go to the Widow and Orphan-Fund.

* * *

AT THE second conference of delegates of the Lodges of Great Britain, held Sunday, April 11th, a resolution was unanimously adopted that a pilgrimage to Palestine be arranged to take place in the Spring of 1927.

At the same meeting a resolution was adopted that the Lodges of Great Britain assist in this scheme now under discussion with the Jewish Board of Deputies, for statistical work bearing on the Jews in this country.

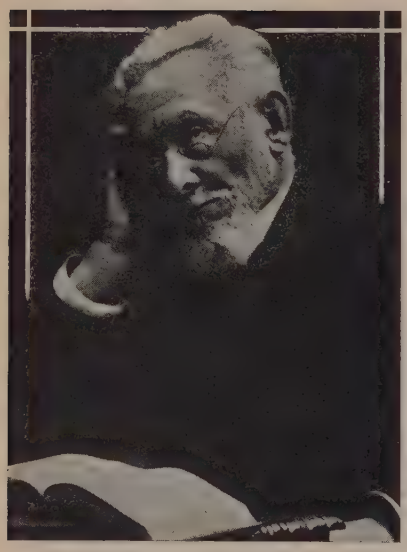
* * *

A REPORT from the B'nai B'rith Grand Lodge No. 10 of Czecho-Slovakia, dated January 1, 1926, states there are 13 lodges in 11 cities totaling a membership of 1,591.

Abramowitsch—Mendele Mochar Seforim

Author of the Celebrated Yiddish Classic "The Dobbin" and the Father of Modern Yiddish Literature

By *Sarah Goldberg*



MENDELE MOCHAR SEFORIM—Mendele the book agent—he called himself. To his people he was not to be known as Solomon Jacob Abramowitsch, Maskil, ardent Haskalah member whose aim was to reform and modernize his mediaeval Ghetto brethren. He felt like one of them and wanted to be known as such—old fashioned, religious, credulous. So he was to be Mendele the book agent, the "luft mentsch," who rides about in his worn, patched, covered wagon driven by an old, ever-hungry horse. He rides about from village to village and from fair to fair, selling religious and semi-religious books, and dealing in everything that might bring him a few pennies.

Like most other Haskalah writers, his first works were in Hebrew. His first articles and novels were purely didactic. He wrote on the values and needs of education, culture and other pet ideas of the Maskilim. But though he was a product of the early Haskalah Period, he transcended it. Very soon he saw the superficialities of the Haskalah philosophy. In studying the tragic, helpless plight of his people, Abramowitsch had realized that adoption of cosmopolitan culture and religious reform would neither solve the problems nor remedy the imperfections of the Slavic Jews. They would not irradicate the lamentable economic conditions of the "Pale." Culture and religious liberalism would not bring happiness to the Ghettos. They would not give the people civic and economic freedom. Before reform from without can be effective there must come regeneration from within.

So the defects, injustices, and inconsistencies within the Ghetto gates must first be exposed. The people must be shown the needs of improvements. Abramowitsch's first books in Yiddish were of expository nature. In "The Little Man," "The Takse," and "The Meat Tax and the Gang of City Benefactors," he showed the villainy of the rich, powerful, and supposedly charitable men of the communities, the hypocrisy of the Kahal representatives, and the fraudulence of the "Kahal," the communal organizations of the villages. Though he was forced to leave the town, his work bore fruit. The angry masses not only demanded reprisals but also removed the various men from office. Even the government examined the charges brought against the Kahal and forced immediate amends.

But Abramowitsch was more of an artist than a reformer. The desire to express himself, to create, was stronger than the desire to teach. Except for the critico-analytical attitude that is innate in all thinkers and artists, the didactic purpose in his later writing became only secondary. Though poignantly aware of all their weaknesses, imperfections, and vices, Abramowitsch's love for his people was deep and boundless. Though exacting and satirical, he was always gentle and kind to them. Unlike most other Maskils, he was even attached to his mother tongue, the much ridiculed Yiddish. In the language that was the product and expression of the Ghettos, he wrote for the Ghetto masses.

As he began to use Yiddish as his medium for artistic expression, Abramowitsch found with delight that it contained a wealth of life, inner force and beauty that had hitherto been unknown. And being a young and pliable language, it easily lent itself to development. It was very rich in idioms and possessed a great power for word formation. Many of its expressions and colloquialisms were as expressive and odd, as were the people who spoke it. In that he discovered the great possibilities of the language and did much to develop it, Abramowitsch might be called the father of Yiddish literature. His works became a text book for the better younger writers who lovingly referred to him as their "grandfather."

In "The Little Man," his first novel, if one might call it such, Mendele talks to his future readers about himself. He is going to answer a number of anticipated questions. Questions that Jews all over the world ask of each other upon their first meeting. The first, all important question is—What is your name? His, he tells us, is Mendele. He was named after his great grandfather who was called Mendele of Moscow, because he had once been there on a business trip. Yes, of course he is married. What good Jew is not? And most assuredly he has children, many children, for what Jew and particularly poor Jew does not have many children? His trade? At present he is a book agent. At various times in his life, he had been innkeeper, storekeeper, "Melamed," and so forth, until he became a book seller.

Some of his more inquisitive readers may not at all be contented with this short account. They may want to know how he looks. Well, there is little difference between his appearance and of many other men one meets at fairs or at the synagogue. What will it profit one if he knows Mendele is of medium height with many wrinkles on his broad forehead and that when he looks at one, he half closes his eyes, and that when he closes his lips it appears that he smiles ironically. Really, all that does not matter. Even before their marriage, his wife did not know these details of his physiognomy. They told her "Mazol Tov, Kalah," you have a "Chosen" and she was contented with that. And Mendele in his humorous,

half serious fashion discusses the marriage system of the Jews.

So we are to know that Abramowitsch as Mendele the story teller does not differ much from the innumerable Mendeles of the Ghettos. From his manner of discussion and the points of view he expresses in his stories, we are to conclude that he was religious and possessed the same prejudices, ideas, and conceptions as his brothers of the Pale. But he tells us there are two Mendeles within him. One generally stands aloof, observes, wonders, and laughs, gently but ironically at the other. There is a Mendele who performs all religious duties, who runs about, worried and tired, in the hopes of earning a few pennies, who worries about his sick wife and the dowry he needs for his daughter who should have been married long ago.

And there is a Mendele who is often skeptical and in religious doubt, who loves to observe nature rather than to pray, and who loves animals almost as much as he does human beings. This Mendele is moved to tears by the beauty and peace of a moonlit night. This Mendele is forever conscious of the suffering and tragedy of his ill-treated people. And this Mendele is Solomon Jacob Abramowitsch. Both Mendeles, each in his own way, and oftentimes harmoniously blended, are going to amuse their brethren. The Mendeles are going to make them laugh, forget their troubles and needs and will also make them cry and think. And from it all they are to emerge kinder, more lenient with each other and the world about them. Made aware of their degraded, abnormal conditions, they will begin to work for their rights.

Thus, Mendele with tears in his eyes, laughingly tells us of the appalling poverty, soul destroying suffering, and great ignorance of the Jews of the villages and towns he passes through. Humorously, yet with feeling and rebellion, he tells of the injustices, of the hypocrisy and of the cruelty of those in the Ghettos who had risen to the high places. With what sad humor and irony, he writes of the misery, drabness, ugliness, and beauty of the Ghetto life. And Mendele draws many types and personalities, each with his own idiosyncracies, with his weaknesses and strength. Mendele loves them one and all. And though he laughs at them and criticises them, he is gentle and sympathetic. For Mendele is a great artist and a great man. He sees the same divine spark in the lowest and the highest human beings.

Abramowitsch paid little heed to the recognized, conventional form of the novel. The plots and general construction of his novels are of little importance and only secondary to the delineation of types and discussion of problems. Nevertheless, his stories are not the less interesting or absorbing for it. He was a great writer and could fascinate merely by his light, humorous sketches of people and description of incidents of every day life. In his first Yiddish novel, "The Little Man," Abramowitsch's style is already developed and is representative of the works that are to follow. This story contains very little plot or action. In it, Mendele gives us a psychological analysis of the soul and life of a man who, from childhood on, had wanted to be a "little man."

As a little boy, Isaac Abraham Takiff, had been fascinated by the diminutive man he saw in the eyes of each person he met. Once, when he was sick and his mother had been unusually tender and kind to him, he asked her who this little man was. She smilingly answered that it was the soul. But the child was not satisfied with the explanation. He could not conceive a soul. He wanted to tear out the pigmy, to hold it in his hands, to examine it, and see what it actually was. Once he even tried to kill his mother with the hope that he would then possess the little man.

Years later, years in which Isaac Abraham had seen a great deal and suffered much, he heard his employer a "Deutsch," i. e., a Maskil, talk to a friend about a certain doctor who was rich, powerful, and a philanthropist, but, who was a "little" man. Again, the boy's interest was awakened in the little man idea. And now to him, wealth, power, and beneficence became synonymous with it. Isaac's ambition became to be a little man. He left his poor, kind employer and went in search of the doctor. He was astonished to find that this doctor to whom he had come to learn how to become a Lilliputian so that he might later be great and rich and powerful, was tall and physically powerful.

Gradually, the real meaning of the term "little man" began to dawn upon the boy. Very desirous of realizing his ambition, Isaac Abraham picked for his tutor Ussher Verger who was even more of a little man than the doctor. He became Verger's flunky and from him learnt to be servile, hypocritical, and false. Though Isaac had been a slow and backward pupil in the Talmud Torah, he was a very apt student in the art of becoming a little man. He soon discovered that his master was only the flunky to the servant and flatterer of a more powerful toady who in his turn was the flunky to the governor. Slowly, Isaac Abraham Takiff reached the top of the ladder. His childhood dream had been realized. Still, he was not happy. He often thought of his mother's explanation of the little man in the eyes of each human being as the soul radiating without.

In "The Charm Ring," Mendele talks about the devastating poverty and economic distress of his people. As in "The Little Man," there is no definite plot or story in the "Charm Ring." It is supposed to have been written by a little boy. Abramowitsch later added chapters to the novel without interfering with the completeness of the story. In these chapters, the little boy had grown up and tells further of his life. It is a story about Kabzonsk, a village which does not own a "broken copper." There is only one rich man in Kabzonsk and there are many, many legends about him. One tells about a little ring and purse the prophet Elijah had given to one of this fortunate man's ancestors. The man had merely to touch the ring and wish that the purse contain money, when it instantly became filled with the coveted silver.

In Kabzonsk, when a man is asked how he supports himself, he repeats the question by way of answer and says that there is a God in heaven who does not forget his creatures. He gives today and will continue to give in the future. But when one continues to question about his trade or profession, he smiles good humoredly. Well, Blessed be the Lord, He has given him a good voice. On the holidays, he sings in the synagogues. Then too, He has given him brains, so he is "schadchen," "mohel," etc. At present he has a goat that allows itself to be milked and also a distant relative who also can be milked. As a last resort, there is a Father in heaven who does not forget his children.

The aim of all of Kabzonsk and of most villages of the "Pale" is to subdue the stomach, to conquer hunger. And they succeed, Mendele tells us. Mendele philosophizes. He cannot answer the age old question whether Jews are different from other peoples. But he knows that the Jew's stomach is different. He predicts that in generations to come there will be left only vestiges of stomachs amongst the Jews. And then a great problem will be solved and much suffering will be relieved. And Mendele asks what other nations are there whose children's

stomachs are filled with Torah and learning. "Ah," Hershe the hero of "The Charm Ring," sighs, "if not for the stomach, life in Kobzonsk, childhood in Kobzonsk, would have been very happy, as happy as in heaven."

In "Fishke the Lame," Mendele tells of the life of the Jewish mendicants. The story is a psychological study of the impulses, life, and morality of these dregs of Jewish society. The delicate love story of Fishke and the hunchback and the general melodramatic plot is only of secondary interest to Alter's story, or Mendele's discussions and analysis of the life of the Jewish beggars. Even among these, there are aristocratic and lowly classes. Those who travel by wagon and who beg in the cities consider themselves superior to those mendicants who travel by foot or beg in the country. Then, there are capitalists and bankers among the beggars. These have their particular benefactors whom they visit each day or week to collect the amount "owed" them. If the debtor does not have the money, the client mendicant is not at all put out. For he writes it down in the debtor's column of the little book he carries with him. And there are still many other kinds of beggars. But the impatient Alter interrupts Mendele. "What is the use of classifying them," he says, "all Israel—one pauper."

The mendicants have their own vindication for having chosen this art of maintaining themselves. They claim it is hard work, requires skill, and is not any less dishonest than many other professions. If the beggars are crafty and tricky, it is because the people have made them so. They will not give aid to the healthy, normal individuals. For their half kopek, piece of stale bread, or pair of worn shoes, they want to see misery and sickness. They want to feel pity. That is the reason why many of these mendicants feign to be crippled, ill, and unfortunate.

Mendele loves these dregs of the people and he finds them fundamentally scarcely inferior to the more fortunate and respected members of the communities. The lowest and the highest are all motivated by the same passions, longings, and hopes. All suffer and all are both good and bad. The blind, old woman, Fishke's wife who is immoral and depraved, nevertheless, appreciates and admires the honesty, kindness, and humility of her husband. And Fishke who had never known of the beauty and fineness of life, who had lived all his life in the streets, Fishke is capable of experiencing a pure and exalted love. When Alter asks him whether the hunchback is pretty, Fishke answers that he does not know. She is gentle, good, and pure. And to him that constituted real beauty. Because her eyes were sad and expressed so much compassion and understanding, they were beautiful. Urged on by Mendele and Alter, Fishke describes how he felt toward the hunchback.

"I felt an overwhelming feeling of pity for her—of pity and something else. Something that drew me, that lured me and tugged at my heart. Suddenly, this something gave a violent tug. It seemed as if my heart jumped out of my body. I take both of her hands in mine. . . . And in a strange voice, I speak to her. 'Soul mine, I will give my life for you.' My eyes become strangely bright and shiny. An ecstacy surges through my body". . . . Fishke, the outcast, the pauper, Fishke too, is purified by love.

Mendele Mochar Seforim's Types

Mendele, listening to Alter's and Fishke's woeful stories, laughs. He laughs in order that he may not cry. Mendele too, has his trials. He has just suffered humiliation. Some petty officials, finding that they had no cause to punish him, were, nevertheless, loath to let him go. They cut off one of Mendele's earlocks in order to teach the Jew a lesson. And late at night, alone in the inn, Mendele cannot sleep. He raises the window and looks out upon "God's world."

"In the azure sky, demurely and silently wanders the silvery moon, her bright countenance very serious, as if deep in thought. Silence everywhere. Her thoughtfulness envelops me in a sweet restlessness. She converses with my heart and seems to draw the very soul from me with her gaze. She calls forth in me a world of feelings and somehow it causes me to think of myself. Somehow I think of my sad life. . . . And I pout before her as a weak child before its mother. Ah, mother how it hurts. The moon looks at me with her bright countenance, still earnest and thoughtful and she seems to soothe me. 'Be quiet my poor child, be quiet. What can one do?' My heart cries still more bitterly within me. Tears appear in my eyes. I lean my head against my arm, the side with the shorn earlock facing the moon. Well, let her see, let her see."

"The Dobbin" is the greatest and most perfect of Abramowitsch's stories. It is a psychological study of a demented man delicately interwoven with an allegory in which the history of the Jews in Russia is portrayed. It is a tragic story rich in poetry and satire and is Mendele's confession for the deep love he bore for the Jewish faith. Isrolik, who, in his great desire to acquire Gentile culture was preparing for the examinations in the "Gymnasium," was much weakened from study. As he was once walking in the outskirts of the city, he got hallucinations and it seemed to him that he saw a band of street urchins molesting an old crippled dobbin. Bloody and wounded, the poor animal was trying to escape its youthful, cruel enemies who were throwing stones at it, beating and chasing it.

Aghast, at this cruelty, Isrolik intervened for the forsaken dobbin. But the boys were relentless. It had no business trying to get into the public pastures and eating the hay and grass that belonged to the public horses.

Isrolik pleaded with them. Was this dobbin any different from the horses, was it not as much a living creature as the others were? But the boys did not heed him. Finally, having driven the dobbin into a muddy hole, they tired of their sport and left it there.

Isrolik, seeing how thin and exhausted the animal was and how it bled, greatly pitied it. Somehow its eyes, which seemed human and were full of suffering and anguish, drew him to it. And it seemed to Isrolik that the dobbin spoke to him.

Centuries ago, long before the Greeks and the Romans had become civilized and famous, the dobbin was already accomplished and great. This animal who spoke to Isrolik is not a dobbin but a prince. Time has been cruel to it. The long centuries of brutalities, hatred, misunderstanding, and ill treatment have made a dobbin of the one time prince. Isrolik is moved to tears. He has much inexplicable love and sympathy for this animal. He is even willing to give up his career and to sacrifice his very life for it.

But as he looked at the dobbin lying there in the mud, peaceful, calm, and seemingly contented, Isrolik becomes angry and disgusted with it. How can a prince who has had such a glorious past lie there thusly? Should it not strive to free itself and to regain its position and station in life, to become once more at least a human being, if not a prince.

Suddenly the dobbin sighed. The sad, deep sigh again awoke in Isrolik the former pity and love he had for it. It is well that the dobbin sighs. It means that it understands its present lowly position and resents it. But again Isrolik was disappointed. The dobbin sighed because it had no more hay. Now it was Isrolik who sighed. And in its quiet manner, the dobbin asked him whether he was not contented lying beside it. Young, ambitious Isrolik answers that he is unwilling to lie here in the mud and that he desires something else. Again the dobbin sighed and said that he can well say it, for he is young.

But the dobbin is old and it is miraculous that the years of suffering and degradation have not destroyed in it all human feelings and desires. Still, Isrolik has now nothing but contempt for this dobbin who was once prince. And he ironically asks it whether it is contented to lie here in the mud. "Yes," the dobbin answers. There were times during which its enemies did not permit it to rest and drove it about from place to place. The mud is soft here and it can rest its weary bones. "But has it already forgotten the dogs who bit it but a few moments ago and the blows and kicks it received?" he queries. The patient dobbin answers that there were times when more ferocious dogs were set against it and when its wounds were deeper and more painful. And the dobbin tells Isrolik of the tortures it suffered during the Middle Ages,

Finally Isrolik can contain himself no longer. He writes a letter to the Society for the Prevention of Cruelty to Animals. In it, he praises the humane work of the society and explains the case of the poor dobbin. The answer Isrolik received quite pleased him. The society informs him that it had received many, many complaints against this very dobbin. (It seems that this animal is a nuisance and interferes

The Dobbin

with the other public horses. Many things said about this dobbin are true.) For instance, it is very dirty, has unpleasing uncouth manners, and can do only certain work, which is of questionable nature. However, since the purpose of the society is to see that all animals are humanely treated, a special committee had taken up the case of this dobbin. It decided that at present, it would be best for the dobbin to keep away from the public horses. It would be best for both. But if the dobbin promises to cleanse itself, and to acquire better and finer manners, the society will take its case up further and see that it be treated fairly.

Isrolik is delighted with this. Enthusiastically, he talks to the dobbin about culture, education, and refinement. But in the midst of Isrolik's lecture, the dobbin gets up and quietly and disinterestedly, begins to search for hay. The angry and discouraged Isrolik upbraids it. It is not worth the trouble that he and the society are taking on its behalf.

The hitherto apathetic dobbin becomes excited and tells Isrolik that it does not want pity and mercy but justice. The dobbin wants the rights and privileges that all living animals possess. "Education, culture, polish, these are all old stories, old songs" that the dobbin had heard many times in the course of its wanderings. First it needs hay and a peaceful place to rest in, then it will think of the other matters.

Isrolik is the Maskil, the young radical and enthusiast of that period. But Mendele, with the age old wisdom that the dobbin had given him, saw the fallacy of such anticipations. And Mendele's prophesy proved true. In 1873, when Mendele wrote "The Dobbin," assimilation was the hope and solution of the problems of the Russian Jews. The Maskilim were certain that once the Jews had acquired the Russian and German culture and points of view, their problems were solved. Only ten years later, the terrible pogroms occurred which dispelled the hopes of the Maskilim forever.

At present, the conditions of the dobbin have barely changed. The dobbin is, perhaps, cleaner and can dance gracefully to the music of the more powerful horses. But it remains the dobbin without pasture and without a barn. The tired, old, misunderstood and disliked dobbin still goes about from place to place. And the problems of the dobbin have changed only in so far as did the times in which it now lives. And "Die Grosse Yiddishe Torbe," the large, Jewish beggar's sack, of which Mendele speaks so often and so mournfully, is the same, though it be altered and dyed. It is still the mendicant nation's sack.

Mendele Mochar Seforim's contribution to Jewish culture is lasting. It was Mendele who led Yiddish literature into greater and more artistic channels. And it was Mendele who made possible and precipitated the appearance in Yiddish literature of such great writers as Sholom Aleichem, Peretz and the others. And Mendele truly deserves to be called the father of modern Yiddish literature.

The Printed Page

The Golem, by Chayim Bloch. Translated from the German by Harry Schneidermann. (Published by The Golem, Vienna XX, Austria)

WHO has not heard of "The Golem?" A creature of clay, of monstrous powers, into whom the breath of life was blown by Rabbi Low, of Prague, and which in those medieval years of the ancient ghetto of Prague, protected the Jews from their many enemies?

It is a weird fascinating tale, adorned with all the fantasy of oriental imagery, and one that reads like a fairy tale. It is a collection of legends centering about the Golem, gathered by Chayim Bloch, who with consummate skill and the love of his lore has given us a book of great value. It is illustrated by a number of very beautiful pictures.

The Bible Story in the Bible Words. Book 1, The Story of Genesis. Book 2, Out of the House of Bondage. Adele Bildersee. Department of Synagogue and School Extension, Cincinnati.

THIS is an artistic triumph, a beautiful creation. In all of the literature of the kind,—and it is on the rapid increase in America today,—nothing compares with it in beauty. Not so much in the actual story-telling, though that too, is of high calibre, and in bible language whenever possible. But its particular distinction lies in the form. Artistic binding, large attractive print, fine paper, vivid maps and above all the magnificent and numerous illustrations,—all these combine to render it a work of art. The publishers ought to be congratulated on so fine a production.

PHILIP A. LANGH.

The Marriage Guest, by Conrad Bercovici, (Boni and Liveright, New York.)

DOES adaptation to a new country necessarily involve the betraying of one's own personality? The question arises in reading this interesting study of immigrant psychology and the characters of the book seem to concur in answering this question in the affirmative. The action takes place in New York, where the newly arrived immigrant without transition steps from the boat directly into the bewildering and restless life of the American city. The younger set, whose character has not had time to become crystalized, is carried away and plunges headlong into the deafening whirl. A woman's foremost thoughts are instinctively centered on the preservation of her children and their happiness. In this case we see the heroine sacrifice professional honor to the acquisition of money, which brings comfort and social respect, yet at the same time become vulgar in her ideas and actions.

There is the composer, born of a family of musicians, weakening in his turn. He degrades his own composition, handed down to him from two generations, by adding to it the touch that popularizes it. He, too, decides to become rich and "enjoy life," in the sense meant by the "milieu" in which he lives,—since the striving and silent struggles of the artist are of no avail, and do not even bring moral recompense. There are also those who remain true to their traditions and beliefs, and who are sought to comfort dissatisfied hearts.

Although the characters, or rather the situations in which they are involved, may not always appear real, the author persuades us "intellectually," if one might say, by comparing human values weighing heavily in the balance of human happiness. And one is made to realize that the superficial, though alluring satisfaction of material success cannot replace the lasting contentment and moral security of those who strive to preserve the sacred flame in them, whether it be their art, their religion or their personal opinions. No attempt is made to solve the problem of adaptability, which greatly increases the artistic value of the book. It is a page torn from life.

S. R.

Kasriel The Watchman, by Rufus Learsi. (Jewish Publication Society, 1925).

KASRIEL was a night watchman; a weazened, half-blind, lame old man who guarded a new building down on the East Side of New York. Who would dream of beauty and romance hidden in the soul of this old fellow? Yet Kasriel is the hero of several of the fascinating little stories in the volume of that name. With the magic touch of the born story-teller, the author has taken un-prepossessing characters such as Kasriel and made them live and breathe in a group of short sketches which fairly glow with human interest.

There is Kasriel, old and feeble. A drab figure he appears now, but in his heart still burn the glorious adventures of his golden youth in the old country. There is Perl, the peanut woman, who sits with her wares on a busy street corner crying, "Peanotch! Goldene Peanotch! Buy kinderlach, two bags a penny!" In her soul abide sacred memories of her Talmud-Chochim, the husband she used to support while he studied the Talmud. He, "be his memory for a blessing," used to call her his "woman of valor," and although he has been gathered unto his fathers, and gone is the joyous strength of her younger days, Perl is still the woman of valor of the neighborhood. The accounts of her exploits, form, perhaps, the most delightful chapters of the book. Then there is Jakie, the enterprising newsboy; his pal Reuby; Feival, the mysterious and irresistible fiddler; and many other highly sympathetic and intriguing characters.

They are simple tales, these ghetto idylls which Mr. Learsi has written, and therein lies their charm. They are tinged with the glamour with which youth invests life, and the spirit of youth pervades every page. The author calls his book a "medley of childhood memories"; but it is more than that. Delightful as the tales must be to children, they are full of a humour and pathos, and a deep understanding of human nature which will endear them to older hearts as well.

D. B.

"Historical Sketches and Side Lights of Miami," by Isidor Cohen.

THE book describes Miami beginning with the year 1896 and discusses, in a humorous vein, early incidents in the growth of the city that has emerged from a village into a municipality that is attracting the attention of the nation. Thru this work, Mr. Cohen has justly earned the name of Miami's historian. He discusses his intimate association with the pioneers of the city—men who are now prominent in the various civic movements—and speaks of his activity and association with these men.

BENJAMIN AXLEROAD.

The Jewish Welfare Board

A War Time Agency in Peace Time Service

Harry L. Glucksman

THE Jewish Welfare Board was brought into being in 1917, as an expression of the solicitude of the Jewish community in the welfare of its sons who were members of the armed forces of the United States during the World War. The leading national Jewish organizations, representing American Jewry, united in the organization of this great welfare agency, and among the more prominent of these was the I. O. B. B., which always manifested a deep interest in work for men in the service.

When the war emergency came to an end, the Jewish Welfare Board continued as a permanent service its work with soldiers, sailors, and disabled veterans. Although the peace time work of the Board in the army and navy is necessarily far less in volume than it was during the war, a full program is nevertheless carried on for the 5,000 Jewish men in the service and the 1,000 disabled veterans of the Jewish faith in government hospitals. Contact is maintained currently with practically every post where Jewish men are stationed, both in territorial United States and abroad, through a staff of full time and part time paid workers, 40 volunteer workers and members of community committees, and 15 local Jewish Community Centers. It thus reaches the men at 160 posts, 25 naval and marine stations, and 82 hospitals, and on four fleets of war vessels. The program carried on for the benefit of these men includes the celebration of Jewish holidays, arrangement for furloughs for the observance of Passover and the High Holy Days, distribution of various supplies, and ministration to individual needs. In addition, numerous problems of a personal character, relating to ex-service men of Jewish faith and involving relations with government bureaus, are handled. For this purpose, Personal Service Departments are maintained in Washington, D. C., and at the national office.

When the war ended, there was strong sentiment for conserving certain values that had accrued to Jewish communal life as a result of the welfare activities conducted during the period of the conflict. American Jewry, through the work of the Jewish Welfare Board, had demonstrated the great advantage of united effort in serving its youth. There were also revealed the urgent needs of Jewish youth for wholesome social life, for physical and mental development, and for opportunities to identify itself with Jewish interests. The situation was only partially met by the existing communal agencies, among which the Y. M. H. A.'s, the Y. W. H. A.'s, and organizations of similar type were conspicuous. A full study of the problem led to the decision to effect a merger of their parent body, the National Council of Y. M. H. A. and kindred organizations, with the Jewish Welfare Board, the latter organization thus becoming the national body representative of the Y. M. H. A.'s and other Jewish Centers. This merger became effective in July of 1921.

The development of the Jewish Center movement, under the stimulating influence of the Jewish Welfare Board, has been rapid. Over 300 Jewish Centers, with a membership well over 250,000, are now affiliated with the Board. More than 100 of these organizations occupy their own buildings, which are valued at approximately $11,000,000. Their annual expenditure is approximately $2,000,000. During the past few years, a total of $6,000,000 has been raised in various Jewish communities for new Jewish Center buildings.

These outward manifestations of the growth of the movement do not reflect all the progress that has been made. There has been a corresponding development in the activities of Jewish Centers. Men and women are being recruited and trained to fill positions as Jewish Center workers. The Board is co-operating with the Training School for Jewish Social Work in preparing executives for the Jewish Center field. There are today several hundred employed as executives of Jewish Centers and departmental assistants, who give sustained attention to the management of these organizations and to the promotion of activities.

The program of the Jewish Center has certain fundamental objectives: to provide a common meeting ground for all groups in the Jewish community, including individuals of both sexes and all ages; to meet every legitimate requirement for social life, physical development, cultural attainment, and for cultivating Jewish interests. The extent to which the objectives of the Jewish Center find expression in the actual program naturally varies with local conditions and the resources available in terms of facilities and leadership. Where the conditions are favorable, the program becomes rich in content, the activities attract large numbers, and the Center is successful in contributing to the development of Jewish communal life.

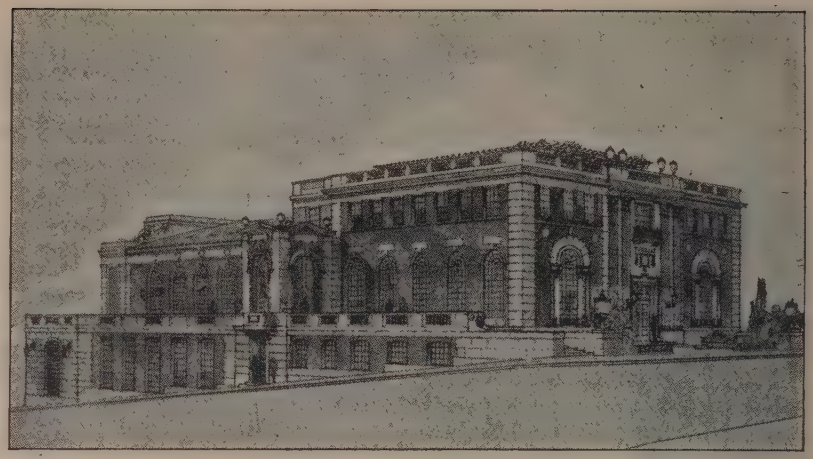
A primary aim of the program is to afford opportunities for Jewish

Gym Class, Y. M. H. A.

training and to conserve Jewish traditions and Jewish loyalties. Much attention has been devoted to the inclusion of Jewish literature, with the view to the acquisition of Jewish knowledge and the encouragement of activities that promote the Jewish spirit. There is every endeavor to promote a Jewish atmosphere in the buildings. Jewish elements and values are presented and emphasized in the programs of clubs that meet in the Center; classes in Jewish history, Hebrew, and Jewish current events are organized, as well as forums and lectures for the discussion of Jewish themes; special programs for the celebration of Jewish holidays, and concerts of Jewish music are arranged; art work of Jewish interest is taught and exhibited; and in some Centers Friday evening religious services are conducted.

The Center program also includes such general cultural and educational activities as clubs (usually under the guidance of leaders), classes in academic and vocational subjects, debates, music, art, dramatics, aesthetic dancing, and the publication of a periodical. Social activities comprise dances and entertainments, and the maintenance of social and game rooms. Physical activities include gymnasium classes, swimming, athletics, and health work. Communal and civic activities embrace a wide range, practically unlimited, for the Centers co-operate in innumerable ways in communal efforts, including Big Brother and Big Sister work, Americanization, employment and vocational guidance, and camp activities. They provide meeting places for the various Jewish organizations of the city.

In the various aspects of their development, the Jewish Centers have received the direct aid, stimulus and encouragement of the parent body, the Jewish Welfare Board. The Board makes studies to determine the needs of the communities with respect to the provision of Jewish Center facilities; assists in the campaigns for funds to provide such facilities; gives counsel in the planning of the structures, based on experience in the use of facilities and the promotion of activities; maintains a staff of field secretaries to visit the Centers and assist them in the solution of their problems; trains Jewish Center executives and workers, and assists associations in the training of volunteer workers; currently provides the Centers with concrete material, to aid them in the development of their programs and activities; maintains a Lecture and Concert Bureau; publishes a quarterly, THE JEWISH CENTER, containing information on various subjects pertinent to their problems and their work. Incidentally, it is worthy of note that the March, 1926, issue of THE JEWISH CENTER contains an article on "The Jewish Center in the Universities," an exposition of the B'nai B'rith Hillel Foundation as a type of Jewish Center, by Rabbi Lee J. Levinger, director of the B'nai B'rith Hillel Foundation at Ohio State University, and formerly executive director of the 92nd Street Y M H A, New York City.



Model Y. M. H. A. Building

The relations between the Jewish Welfare Board and the Independent Order B'nai B'rith have been most co-operative, particularly where the Order has established a Center, as in Portland, Oregon. Further indication of identity of ideals of the two organizations is found in the active interest which outstanding members of the Order have taken in the Jewish Welfare Board. Alfred M. Cohen, president of the Order, is a member of the Executive Council of the Board; as are Boris D. Bogen, executive secretary of the Order, Charles Hartman, and Joseph Rosenzweig, Secretary of the Jewish Welfare Board. Rabbi Edward N. Calisch, a member of the Executive Committee of the Order, is a member of the Board's Committee on Chaplains and Religious Observances.

Summer Courses in Jewish Social Work

The Training School for Jewish Social Work announces the opening of summer institutes for Jewish social workers in addition to its regular course of fifteen months graduate study in preparation for Jewish social work.

The following courses will be given in the Summer of 1926:

Social and Religious Institutions of the Jews	M. M. KAPLAN
History of Jewish Community Life	L. L. HONOR
The Field of Jewish Social Service in the U. S.	M. J. KARPF
Aims and Methods of Contemporary Jewish Social Service	S. A. GOLDSMITH
Administration of Jewish Family Case Work Agencies	M. J. KARPF
Administration of Jewish Centers	H. L. GLUCKSMAN
Administration of Jewish Federations	M. D. WALDMAN
Yiddish Language and Literature	M. SOLTES
Problems of Jewish Adjustment to American Life	M. M. KAPLAN
Post War Problems of the Jews	I. B. BERKSON

Several scholarships of $250 and fellowships of $1,500 are available to especially qualified students taking the full course. For full information see the general announcement.

Write for a Summer Bulletin

The Training School for Jewish Social Work

(Initiated by the National Conference of Jewish Social Service)

210 West 91st Street, New York City

In *the* Public Eye

Marquis of Reading

Rufus Daniel Isaacs

NEW Distinction lately has come to Rufus Daniel Isaacs, who is better known to the world as Lord Reading. The new title of Marquis of Reading lately has been conferred upon him —the first Jew to attain this rank.

Rufus Daniel Isaacs' public career is seen to be a record of successive steps from one distinction to another. Son of a Jewish fruit dealer, he was born in 1860 and was educated in universities at London, Brussels and Hanover. Then he took a post-graduate course of traveling and later began the study of law.

At the age of 38, he was already a distinguished lawyer in London. He was made queen's counsel and six years later entered the Commons as a Liberal. Successively he stepped up from solicitor-general, to Attorney General, to Lord Chief Justice. He became Lord Reading in 1913.

H. A. Guinzburg

Col. H. A. Guinzburg

FIFTY years ago Col. H. A. Guinzburg began to serve in Jewry. Every cause of philanthropy in New York found him among the leaders. Nor has Col. Guinzburg been one who has been content merely to lend his name to causes; he gave to every cause a fullness of service.

And to this day he serves.

The age of 70, which he has just reached, finds him associate treasurer of the $6,000,000 United Jewish campaign in New York.

On his 70th birthday there was presented to him at the headquarters of the campaign a set of resolutions reciting the good work he has done and wishing him health and strength that he may continue to carry on.

Doubtless, Col. Guinzburg holds the record for length of philanthropic service in Jewry. He has seen Jewish philanthropy develop from a work that had to do with the relief of a comparatively few Jewish immigrants in New York to a great social service enterprise having to do not merely with charity relief but, far more, with the social and economic transplanting of millions from foreign soil to the soil of America.

Now, by reason of immigration restrictions, the immigrant no longer is a major problem and Col. Guinzburg is seen in the leadership of those who are calling upon the people to extend the same generous hand to their brethren abroad which they used to extend to their brethren within their gates.

Henry Morgenthau

A STATESMAN in Jewry. Henry Morgenthau has just arrived at the allotted three score and ten, and goes on in health and vigor. For the past ten years he has given all of his time and labor to his fellow-men, knowing neither creed, nor race nor nationality in service.

Henry Morgenthau had had a long and active career in law and in business when President Wilson called him to a post of duty as Ambassador to Turkey in 1913. And this was the beginning of his international service which has not ended unto this day.

His communal activities include the presidency of Bronx Settlement House and a directorship in Mt. Sinai Hospital.

Henry Morgenthau is of German birth, having come to America with his parents at the age of 9.

Henry Morgenthau

Lillian Wald

A GREAT woman. A servant of humanity. Recently she was awarded one of three medals offered for the three social workers who had rendered the most distinguished service in the City of New York during the last five years.

It was Lillian Wald who originated the work of the school nurse in New York; it was she who originated the idea of the Federal Children's Bureau.

Lillian Wald

News *in* Views

Photo by Underwood and Underwood

¶ *Girl and trophy: A photographer's trick showed how the silver loving cup she won looked to Miss Deborah Amber of Chicago, winner of the Health and Form Prize offered by the South Shore Business Men's Association at the All Community Health Pageant in South Shore Temple Community Center.*

¶ *St. Paul Chapter of A. Z. A., the junior B'nai B'rith, won the basketball championship in the A. Z. A. tournament at Lincoln, Neb. This is the team. Reading from left to right the players are, seated: Simon, Goldberg, Rosen; standing, Edelman, captain; Klein, Abramovitz and Stine, manager. Most of them are students in the University of Minnesota.*

P. & A. Photo

¶ *And here is Hakoah, the Jewish soccer team from Vienna, already renowned in America tho it has been visiting here but a short time. Hakoah is Hebrew meaning strength and the organization cultivates not only soccer but all other forms of athletics, to say nothing of chess. The photograph shows Hakoah arriving in New York. The captain of the team, Moritz Hausler is fourth from the left. The team already has a number of playing engagements with teams in various parts of the country.*

¶ *Two pious Yemenite Jews who earn their livings as porters in Tel Aviv.*

First Open Initiation Los Angeles Lodge No. 477 I. O. B. B. Group of Officers and Members of the Degree Team

Photos by Jewish Forward

P. & A. Photos

¶ Jews in Palestine at Work and Jews at play. Above a stone gang of Jewish pioneers is seen at work on a road. Below is pictured a class from a school in Jerusalem taking physical exercise on the Mount of Olives.

¶ Jacob Adler in life: In the picture at the top of this column he is seen in his role as Klesmer in Jacob Gordin's play "Selig Yitzchok der Klesmer," played years ago. The lower picture shows him as The Stranger in Gordin's play of that name, played three years ago.

"914" Paul Ehrlich *and* his Works

By *Regina F. Stolz*

"PAUL EHRLICH was as temperamental as a prima donna," said one of his students to me. This seems a strange comment to make about a scientist who had the patience to synthesize nine hundred and fourteen different chemical compounds before he found a suitable cure for syphilis, who performed the exacting experiments required to find a standard strength for diphtheria antitoxin—a scientist recognized as the founder of a new branch of medicine, chemo-therapy, and a winner of the Nobel prize. One ordinarily imagines that great research men are calm, steady individuals. But Ehrlich was different. He was a genius.

With the exception of his paternal grandfather, who delivered lectures on physics at the age of ninety, Ehrlich's family was not unusual—just business men living in the town of Strehlen, Silesia, where Paul was born in 1854. At school he early displayed his characteristic trait of working furiously at anything that interested him, and ignoring everything else. As a result, his general record was by no means brilliant. At the universities in Breslau, Strassburg, Freiburg, and Leipzig, he showed the same tendency. In fact, his degree of doctor of medicine was withheld for a year because he was unable to pass the examinations in certain branches of the subject which he considered too dull to be worth studying. But he was so obviously a competent investigator in his chosen field, that although he never made up his deficiencies, the faculty granted him his degree.

He worked in Berlin under Robert Koch, famous bacteriologist, for a number of years. Koch was a plodder, but Ehrlich, like the great Pasteur whom he resembled both in appearance and in ability, was a genius. Possibly because of temperamental differences, and possibly because he was a Jew, it seemed difficult for Ehrlich to work with Koch at the Institute in Berlin. It was something of a relief to the Berlin faculty to pack Ehrlich off to Steglitz, a town outside the capital, where he might continue his investigations of diphtheria antitoxin, and probably more of a relief when the government made him director of the Royal Institute for Experimental Therapeutics at Frankfort-on-the-Main, at a safe distance from all universities.

Ehrlich, too, seemed satisfied to go to Frankfort. Far less able men than he had been awarded full professorships, titles, and honors, while he, a Jew, was kept on a salary of less than one thousand dollars a year. Nor would it have been particularly comfortable for him to have been part of a university faculty, but socially ostracized. Frankfort, then without a university, was a suitable city.

Prof. Paul Ehrlich

His life there was very pleasant. He was married to a wealthy and charming woman, and they lived in a beautifully furnished home in which Ehrlich always took great delight. They had two daughters, one of whom is now the wife of a very promising mathematician. Ehrlich was most affectionate toward his family, and enjoyed an uncommonly happy home life.

His friends, too, were interesting. His most intimate companion was his cousin, co-worker, and confidant—Weigert. He was also on very good terms with the group of Jewish international bankers in Frankfort, notably one of the Seligmans, himself quite a character. Seligman had come to America, joined in the gold rush, became an American citizen, returned to Frankfort, and entered the banking business. During the Civil War, he floated Union loans on the continent while England was selling Confederate bonds. He always flew the flag on the Fourth of July and on Washington's birthday, and although taxes were three times as high for aliens as for citizens, Seligman never gave up his allegiance to the United States.

Ehrlich himself came very near settling in America, where his work was appreciated much more than in Germany. When he came to the University of Chicago in 1904 to receive the honorary degree of LL.D., he stated that he would have remained in this country had he been five years younger. In Germany he was handicapped not only by anti-Semitism, but by a peculiarity in speech. He had a habit of clipping off the ends of his sentences. Since the point of a German sentence usually comes in the last few words, one can hardly blame his scientific audiences if they were unable to grasp his meaning or the significance of his work. In America, on the other hand, he was known only through his writings which were as lucid as his speech was incomprehensible.

But speaking was not his favorite pursuit. He loved to work. At times he would become so enthusiastic that he would remain in the laboratory all night to finish an experiment—and then he would not appear again for several days. He was exceedingly nervous, probably tubercular in his youth, and diabetic during much of his life, but still he refused to take care of himself. He took no physical exercise and smoked inveterately. He imported an especially strong brand of cigar for his own use, so strong that no one else in the laboratory could smoke even a single one, while Ehrlich would consume from fifteen to thirty-five in a day! One knew when he had been at work when he saw cigar butts scattered here and there.

So much smoking no doubt contributed to his nervousness which made him a difficult person to work with amicably. He quarreled with almost every man with whom he came in close contact, professionally, with perhaps two exceptions. These two men, however, say that he was most lovable and

tender. One of them told me that he was showered with gifts from Ehrlich, and that he frequently received two letters from the great man, before he had replied to the first.

Temperamental though he may have been, he has the distinction of being a notable person without a hobby. His work, his family, his friends, and the occasional perusal of a German translation of American dime novels kept him occupied. He read with great rapidity, both fiction and science, and in both, he skipped everything that bored him.

His real interest in life, his work, lay along the border line between chemistry and medicine. He was trying to determine the effects of various chemicals on living cells. While he was still a student, he began to work out the effect of different aniline dyes on various kinds of animal tissue. His basic idea was that every living cell has a strong tendency to combine with certain chemicals, but no two different kinds of cells unite with the same chemical with equal ease. The use of dyes enabled him to see very readily by their color, if different cells had combined with the same substance. That he was working with dyes was obvious to his fellow-students, for he would often appear in class with his cuffs spotted with the bright colors he had been using.

His early research led to two discoveries of great diagnostic value. White blood corpuscles, practically invisible under the microscope unless they are stained, could not be studied until a suitable dye for them could be found. Ehrlich discovered such a substance which affected only one of the several kinds of white blood corpuscles. While studying this variety, known as eosinophiles, he noticed that they constituted only four percent of the total quantity of white blood cells in a normal person, but in the blood of a patient suffering with hookworm, their number rose to ten percent of the whole. In other words, his discovery of a stain made it possible for physicians to observe some of the changes of the blood in disease, and through a "blood count," familiar to all who have had a physical examination, to detect certain disorders.

He found that bacteria, too, have an affinity for certain chemicals. Robert Koch had isolated, with great difficulty, the germ causing tuberculosis, a germ very difficult to distinguish because it resembles some other substances very closely. Ehrlich found, however, that while all bacteria are stained red with a certain dye, the tubercle bacillus alone will retain the redness in dilute acid solution. This discovery makes it very easy to identify the tuberculosis germ by merely staining a slide under the proper conditions. If the germ is present, it will stand out because of its color. Investigations in the cause, diagnosis, and treatment of tuberculosis have been enormously aided by Ehrlich's work.

Having found that simple things like blood cells and bacteria show a marked affinity for certain chemicals, he next tried to show that within the same animal some cells will unite with a substance while others will not. He injected a blue dye into a rabbit, and after a few hours, killed it. Upon dissection, he discovered that it was absolutely normal except that its entire nervous system was stained blue. The conclusion naturally follows that, since all cells had an equal opportunity to combine with the dye, and only one kind actually did unite with it, that kind must have had a natural attraction for the substance.

This experiment led Ehrlich to believe that he might be able to find a chemical deadly to disease germs but with no tendency to combine with any of the cells in the human body. Consequently he began to tackle the problem of resistance to poisons and disease. He was the first person who established the fact that animals can be made immune to vegetable poisons. He injected certain poisons into mice, at regular intervals, gradually increasing the dose. After treatment of this sort, a mouse would show no symptoms of illness when given a dose of poison strong enough to kill an ordinary animal. The reason for this effect, according to Ehrlich, was that the body of the mouse was able to develop a substance that would combine with the poison and make it harmless.

Diphtheria anti-toxin is produced by a similar action. Diphtheria bacteria give off a poison, known as a toxin. The toxin, separated from the bacteria, is injected into a horse which becomes ill for a few days, and like the mouse, recovers. If blood is then drawn from the horse, the liquid separating from the clot, known as serum, has the power of rendering diphtheria toxin harmless, and hence is known as anti-toxin. The horse has developed the ability of resisting the toxin. Ehrlich found that the strength of the anti-toxin could be increased by giving the horse successively larger doses of toxin at regular intervals. It was, of course, advisable to have strong anti-toxin, but it was also necessary to know just how strong it was so that a physician could know how much to use.

Before Ehrlich's work, the amount of anti-toxin to be injected into a patient had to be determined by chance, but he devised a method for testing the potency of the serum. The government at once recognized the value of putting into the hands of every physician an anti-toxin of known strength, and Ehrlich was immediately put in charge of a government institute in Steglitz, whose purpose was to test and standardize serum.

Three years later, in 1899, he was made director of the Royal Institute for Experimental Therapeutics at Frankfort-on-the-Main. The chief duty of the institute was to examine samples of all anti-toxin before it was put on the market. Manufacturers of serum were compelled to have their products tested both for purity and strength, and the money paid by them for the analysis was devoted to the upkeep of the Institute. Thus, at the same time, anti-toxin was made safe for use by the average physician, and research was fostered.

Ehrlich then turned his attention to curative drugs. According to his own statement, he set out to find an ideal substance that would kill disease germs without injuring the patient, and would kill them with only one dose; for just as the horse that furnishes anti-toxin becomes immune to diphtheria, germs may become immune to a drug. Therefore if it is used more than once, it may be worse than no treatment at all.

The difficulties in finding such a drug seemed almost overwhelming, but Ehrlich was industrious. He first tried to make a compound that would cure sleeping sickness. After 418 different chemicals had been made, he discovered one that would cure mice of the disease, but would neither kill the germs outside the body of the animal, nor in human beings. However, this drug proved to be a cure for a disease in cattle, Texas cattle fever. Thus Ehrlich's work was of benefit not only to man, but even to animals. While no successful cure for sleeping sickness resulted from this work, his theory that a drug will affect only specific cells was confirmed when he found that the same substance, ineffective outside the body, could kill germs in contact with the proper cells.

Then he turned his attention to a cure for syphilis which is caused by a totally different kind of germ. In addition to the 418 drugs synthesized in the effort to cure sleeping sickness, he made 188 additional new chemicals before he found one effective against syphilis. He compared himself to a general attacking a fort at the top of a hill from all sides. But his task was more difficult than that of a general, and far more subtle. The ingenuity to plan his "attack" and the industry necessary to carry it out can be appreciated only by those who have worked in a chemical laboratory. The final "capture of the fort" resulted in untold benefits to man.

The drug he ultimately found, a derivative of arsenic and a coal tar product, is technically known as "dioxydiamide-arsenobenzol," and popularly known as "salvarsan," or "606" because it was the sixth hundred and sixth different substance he had made. Before its success was definitely established, it had to be tested on thousands of people. Difficulties in administering it had to be overcome. While it did not cure all cases permanently, it was far more effective than any previous treatment of the disease. But sometimes it caused very distressing symptoms to the patient, and it was always difficult to standardize and administer. Therefore Ehrlich did not consider it a perfect drug.

Consequently, he made 308 more compounds until he found neosalvarsan, or "914," which was just as effective in combating the germ, and in some cases less irritating to the patient. Some physicians prefer 606, others 914, but both agree that these compounds are a great advance in the treatment of syphilis.

Chemical laws enabled Ehrlich to predict approximately what the properties of his new compounds, neither found in nature nor ever made by man before, would be. But it was only through hard work that he was able to find the specific drug for which he was looking.

Distinguished before the success of salvarsan, he was even more honored afterward. His list of titles, honorary degrees, and honorary professorships is long. And yet, on account of his religion, he was never made an "ordinary" professor with teaching duties. Even if it meant the loss of prestige, coveted positions, and honors, he preferred to remain a Jew. When asked if anti-Semitism interfered with his activity, one of his pupils replied, "You can't stop a man like that from working." Nor did it prevent him from winning the Nobel prize in 1908, the highest honor a scientist can attain.

It seems almost incredible that one nervous, eccentric little man, handicapped by both his health and his religion, should himself have accomplished so much, and should have made the road of many other investigators less difficult, within a life of sixty-one years. Some of his work was fundamental in its field—the cure of disease by drugs synthesized for that particular purpose. Scientific theories and technique change rapidly, but now, eleven years after his death, a specialist in immunology declares that his fundamental work still remains sound, and that his experimental work stands absolutely without a flaw—a remarkable tribute to any investigator.

The Publication *of the* Kitzur Hatalmud

An Epoch Making Event in Jewish History

By *Harold Debrest*

A COMMITTEE of prominent individuals, scholars, Talmudic authorities and philanthropists, has been formed to undertake the mission of securing the publication of the life work of "Rav Tzoir" the Kitzur Hatalmud.

Dr. Chaim Tschernowitz may properly be called the "Gaon" of our time, not in the medieval sense of miracle or wonder worker but in the light which this term might be associated with the Rambam or Rashi both of whom combined within themselves the philosophy and culture of the Orient with those of their times.

To those who regard the survival of Israel not merely as an accident but a fulfilment of the divine purpose, the aims and labors of Dr. Tschernowitz "Rav Tzoir" and the mission of the Kitzur Hatalmud can be no more and no less than the means of insuring Israel's perpetuation.

To Dr. Tschernowitz the restoration of the Talmud, as the fundamental moral law of Israel is as important as the rebuilding of Zion and the returning of Israel's heritage into the material and spiritual home of the Jews. Dr. Tschernowitz maintains that Israel without a home has withstood persecution and complete annihilation and multiplied, thanks to the Talmud, while Israel unmolested and safe in its own land would be spiritually endangered minus the influence of the Talmud. "Rav Tzoir" points to the last two thousand years in witness of his assertion.

One must look to the Talmud for the explanation of Israel's survival. Not Israel but the Talmud is the miracle. When the Talmud ceases to exercise the profound influence on Jewish life that it has for two thousand years, Israel's days become numbered and Israel's existence as a creative force a thing of the past.

As the "People of the Book" Israel must have the "Book" in order to remain a people, unless it be satisfied to become extinguished like all other races of the past.

The Talmud indeed might survive without Israel but not Israel without the Talmud.

The intellectual gifts of Ancient Greece are still with us. Homer and Virgil are alive but where is ancient Greece?

Israel on the contrary nourished by the Bible and Talmud has not only retained its youthful vigor but is now ready to take on a new life and is preparing to exert an even greater influence in the future than it has in the past.

The Bible and the Talmud are synonymous and inseperable. The Bible alone could not have kept Israel distinct, creative and distinguished. The Talmud was fated to do that, to keep Israel alive and must continue to do that if Israel is to survive.

In order to preserve Israel for humanity a new modern and modernized, inspired interpretation of the Talmud was necessary. In the life work of that distinguished savant and Talmudic authority Dr. Tschernowitz, that prophetic accomplishment is now at hand. It remained for Dr. Tschernowitz to assume this sublime task performed under similar circumstances during the middle ages by the immortal Rambam, to don the mantle of Maimonides and give to posterity the key to the Talmud revealing its application to the life of the modern Jew and give Israel back to himself and to the world.

Hannah's Children

By Yossef Gaer—Illustrated by Manuel Rosenberg

© 1925 B'nai B'rith Magazine

SYNOPSIS

The story relates of the griefs and joys of Hannah, the Jewish mother, whose children have left her and gone into the world. Only Gitele and Moyshele, who are still too young, remain with Hannah, in Yanovke. The Stranger, a newcomer to the village, causes much disturbance because of his mysterious actions. The people think he was sent by God to warn them against sin. They fear him and term him the Evil Spirit.

"CHILDREN nowadays are different; they want to know everything. I tell you, Reb Nochom, the time is coming when a girl will say to her parents: 'If I want a husband I will find one myself and then let you know that we are going to be married.' That is what we are coming too! Even my Gitele, otherwise a golden child, when I mention to her some of the young men that are proposed, makes remarks about this one and that one, as if I am nobody and don't know what is best for her."

"That is exactly what I say. Why talk to her about it? You haven't made up your mind yet? Wait until you decide and make all arrangements; then tell her that she is to be engaged to such and such. How have you become engaged? Or I?"

"When I was engaged I was only eleven. And when my parents were writing the engagement contract I was in bed crying. Why did I cry? I was afraid that the girls would tease me. And I didn't see my husband, peace be with him, until after the wedding. But nowadays it's different. The world is coming to an end! You remember Reb Nochom, it is said that before the coming of the Messiah the present world will come to an end, and the first sign will be that the young will not respect their elders. Now we can see it coming! Take a piece of cake, Reb Nochom."

Reb Nochom sipped the tea from the saucer very systematically: one blow on the hot tea, one loud gurgling sip, and a deep sigh of relief. The three came in perfect rotation. When he emptied his glass he helped himself to the cake.

"Some more tea, Reb Nochom?"

"One asks the sick!" he replied with a laugh.

Hannah refilled his glass.

"Now let me see—here I have it." Reb Nochom fumbled in his pocket and finally drew out a pair of spectacles and a large packet of papers. He adjusted his glasses on the tip of his nose and raised some of the papers to the lamp to read the close, decorative writing. Then he assorted the papers, putting some to one side, some to another. At last all his papers were in order.

"Now let us see. I was talking about Yankel Moyshe's son. He's a fine boy. I have not spoken to his father yet, but I think I will have very little trouble with him. What do you say, Hannah?"

That's really why I came to see you tonight

"You are the third one they have sent to me. But I don't want to listen to it. His family is as good as any in town, but I will not have that boy. I want no cripple for my daughter."

"A cripple? What do you think of Hannah? She calls a growth on one eye a cripple! If I didn't know the boy I would think you talk of a man without a foot, or a hunchback."

"Your words will be wasted. I will not listen to it."

Reb Nochom adjusted his glasses again. He transferred a sheet of paper from the top of one pile to another, then picked up the next sheet and read it over very carefully as if it were an important notice that he had just received.

"And what do you say about Shmeelik Randar's only son?"

"Which Shmeelik do you mean? Perhaps the one from Fracilitze?"

"Yes. The boy deserves to be carried around on the shoulders! Gold and diamonds! And he is the only son. Reb Shmeelik is worth a lot of money. And who will get it after his death, let him live one hundred and twenty years, if not his only son?"

"I don't know the boy, and I don't know the family well. Is there no convert or suicide in the family?"

"God forbid! As pure as gold!"

"And how much do they ask?"

"That is exactly the trouble. You see—they do not ask for board and room for the young couple. Not even for a year."

"Remember, Reb Nochom, I'll help them all I can to establish themselves. But no board and room."

"Then this is exactly the young man you are looking for! The parents want him to remain with them. He is a help in the store. But they want a fat dowry."

"For instance?"

"Not a penny less than four hundred!"

"Not a penny more than two hundred can they get from me. What is he? Graf Pototzky's son? Four hundred! And two hundred rubles is a fortune!"

"And you pay in cash?"

"Cash? Where did you ever hear of anybody paying cash unless he were a thief or something—buying a husband for his child? Praised be the Lord, my child is no cripple, and my word and name are still good. If I promise two hundred it is as good as gold. If I don't pay it all as soon as they are married, I will pay a year or two later."

"I don't think they will agree to that, Hannah. It is their only son. I may talk them into accepting two hundred, but they will want cash. How old is Gitele?"

"I will have to look in the calendar. I think she is going to be seventeen next Passover, or she was seventeen

Humoresque

Forget and Don't Forget

Forget the Slander you have heard,
Forget the hasty, unkind word,
Forget the s n e e r t h a t caused a "bruise,"
But DON'T FORGET to pay your DUES.

Forget the frown upon the face,
Forget the time, forget the place,
Forget the c a u s e of m o s t of the "Blues,"
But DON'T FORGET to pay your DUES.

Forget the slight you may receive,
Forget the act that may deceive
Forget the whispered s l a n d e r o u s "News,"
But DON'T FORGET to pay your DUES.

Heard in an East Side School

TEACHER: (in the course of a Phonics lesson)

"I wonder which of my children can tell us words beginning with the letter 'T'?"

Jimmie: "Trees."

Mary: "Towel."

Abraham: "Torah and Talus."

An Anecdote from Hillel Foundation

EIGHT Jewish students and the rabbi, Benj. Frankel, had assembled in a dormitory at the University of Illinois for kaddish.

One of the students was dispatched to find a tenth worshipper. It was a while before he returned and when he finally reappeared he exclaimed, "I went all over the place and, finally, I found one, and he is a Catholic, too."

He Wanted a Traveling Job

WARDEN to prisoner: "What is your name?

Prisoner: Abe Cohen.

Warden: "What is your occupation?"

Prisoner: What do you want to know for?

Warden: So we can put you to work at your trade.

Prisoner: That's different! I am a traveling salesman.

HUMORESQUE — A musical composition of a humorous or fanciful character—A caprice.—Webster's New International Dictionary.

And this page, singing the lighter notes of the Jewish heart, humorous — at times — fanciful and capricious, henceforth shall be HUMORESQUE.

The name of the Ben B'rith who gave this name to this page is unknown to us. Modest withal, he did affix his name to his suggestion. We invite him, therefore, to reveal himself so that he may receive the honors and other emoluments that are due him—principally three books.

The next best names suggested were: "Marshalek" by Celia Weinkrantz of Miami, Fla., and "Mach Shabbos Damit" by Wolf Adler of Indianapolis.

To them shortly will be sent a list of books from which they may select three.

We issue again our monthly invitation to the readers for contributions of Jewish humor to this page for the best of which Menorah pins will be awarded.

Winners this month:

Louis Fried, Youngstown, O.; Sidney Feigenbaum, Cleveland, O.

All communication should be addressed to Editor, B'nai B'rith Magazine, Electric Building, Cincinnatti.

Optimism of Moyshele

MOYSHELE and Yankel were discussing the rumors of war that filled the air in July, 1914.

"There is nothing yet to be worried about," said Moyshele. "If there is a war, there are two possibilities: You may be drafted or you may not be drafted. If you are not drafted there is nothing to worry about; if you are drafted there are yet two possibilities: You may be sent to the front or you may not be sent to the front.

"If you are not sent to the front there is nothing to worry about; if you are sent to the front there are still two possibilities: You may be wounded or you may not be wounded.

"If you are not wounded, there is nothing to worry about; but if you are wounded, there are still two possibilities. You may be wounded slightly or you may be wounded seriously.

"If you are wounded slightly there is nothing to worry about; if you are wounded seriously, there are still two possibilities: You may die from your wounds or you may live. If you live there is nothing to worry about; if you die there are still two possibilities: You may go to heaven or to gehennim.

"If you go to heaven you have attained the goal of all good men and so there is nothing to worry about; and as to going to gehennim, well, there is still one possibility: There may not be a war."

Naming the Baby

THE good Lord having blessed the young Cohens with their first baby girl, a natural channel for discussion was opened in regard to a suitable name for the child. Many names were suggested by the various members of both Mr. and Mrs. Cohen's immediate relatives. The multitudinous suggestions however, were of no avail. One evening the father suddenly inspired, burst forth, "Sadie (that was his wife's name) we'll call the child Hadassah!"

"We'll do nothing of the kind," replied his wife somewhat indignantly, "if that's the way you feel about it, we'll call her Jewish Women's Council."

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PACKARD

Ask The Man Who Owns One

Conventions

DISTRICT GRAND LODGE conventions are a marshalling of the consciousness of Jewry. Wherever a district grand lodge meets, there it may be said, are assembling the spokesmen for Jewish life of far-flung communities.

And whether they meet in New York, Seattle, Milwaukee or Beaumont, Texas, they voice the same ideals of service as with one heart.

In June and July there are to be two district grand lodge conventions: June 27, District No. 4 at Seattle; July 4, District No. 6 at Milwaukee. At both conventions there will assemble representative Jews from large areas of the continent to reaffirm the ideals of the Order and to plan anew for service.

DISTRICT GRAND LODGE NO. 7

WE have before us the record of the meeting of District Grand Lodge No. 7 at Beaumont, Texas, held April 18-20, 1926. And it is a long record of much that was said and much that was done.

But the first item of our report on this meeting shall be this:

The finance committee of District Grand Lodge No. 7 appropriated $65,000 for charitable purposes during the ensuing year.

In such items is the essence of the life of B'nai B'rith.

Next we record the names of the leaders who were elected to direct the great service that B'nai B'rith performs in the south, as everywhere:

President of the District Grand Lodge: Leopold Strauss of Montgomery, Alabama.

First Vice-President: Maurice Hirsch of Houston, Texas.

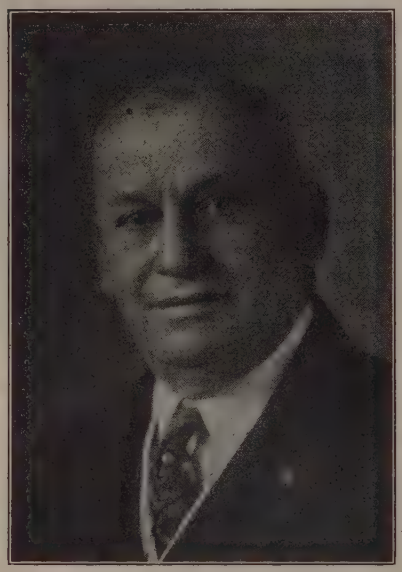
Second Vice-President: Charles Jacobson of Little Rock.

Secretary: M. M. Goldman of New Orleans.

Treasurer: Archibald Marx of New Orleans.

To the retiring president was presented a silver Menorah and silver candle sticks were given to the secretary, M. M. Goldman in appreciation of his ten years' service.

A detailed survey of the activities of the Order in philanthropy, better understanding and good will, cultural advancement, social service and Americanism was presented to the convention. The work of the Hillel Foundation and the work in Mexico were especially stressed and it was urged that B'nai B'rith day be observed in every community that has a B'nai B'rith Lodge.



Leopold Strauss

It was announced that plans had been adopted and contracts let for a home for Jewish aged to be conducted under the auspices of the District Grand Lodge.

The Convention enthusiastically received the message of Alfred M. Cohen, President of the Constitution Grand Lodge in which he announced the proposed financial campaign for the support of the activities of the I. O. B. B. not provided in the regular budget. On resolution the convention pledged its support and co-operation.

DISTRICT GRAND LODGE NO. 1

INTENSIVE preparations are in progress for the convention of District Grand Lodge No. 1 in the city of New York which will commence May 9.

Alfred M. Cohen, President of the Constitution Grand Lodge will be the principal speaker on the program.

Brother Bertram Aufsesser, president of District No. 1 will present a concise report of the progress of the District during the ensuing year and at the same time will strike a keynote for further extension of the activities.

While the District comprising the territory of Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island, Vermont and Canada is at present especially interested in the 1st to 4th, bringing about 300 delegates and friends from all of the A. Z. A. chapters in the United States. Mr. Jules Tenenbaum is convention chairman, and will be assisted by Mayer Greenberg.

increase of membership in the metropolis, and is undertaking an intensive educational campaign in this connection.

The Constitution Grand Lodge cooperating with the District has assigned a special representative to facilitate this exceedingly important and difficult task.

One of the main issues of the convention will be the consideration of plans in connection with the need of a special building which will house the various local activities and will serve as the central headquarters of the District.

Charles Hartmann, a member of the Executive Committee of this district and who has for many years been the inspiration of the I. O. B. B. activities in District No. 1 will survey the very rapid advancement in the I. O. B. B. work of the district particularly in Canada.

A banquet has been arranged for May 9th at which the delegates to the Convention and their ladies and a number of invited guests will be entertained.

DISTRICT GRAND LODGE NO. 2

THIS Lodge will meet in Kansas City, May 30, 31 and June 1. A comprehensive program has been arranged in advance, including an informal reception and dance for delegates, past presidents and guests.

The Mayor of the City, Honorable Albert I. Beach will welcome the assembly.

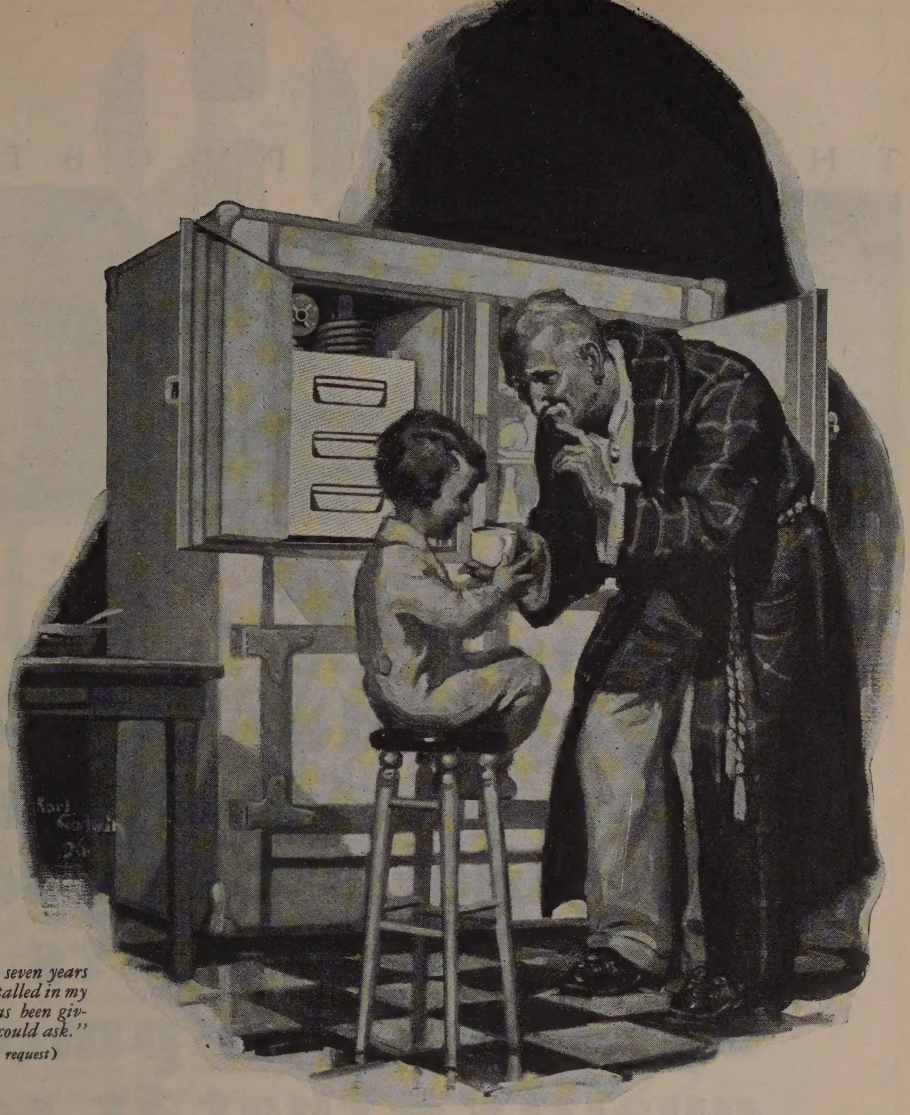
President Alfred M. Cohen will be the guest at the banquet on Sunday, May 30th.

District No. 2 has been especially engaged in the support of the various philanthropic agencies conducted by the I. O. B. B. and the reports on the National Jewish Hospital for Consumptives at Denver, Leo N. Levi Memorial Hospital, Jewish Orphan Home at Cleveland, and the Denver Sheltering Home for Children will present the actual conditions of these institutions and will depict the great work done by District Grand Lodge No. 2 in this direction.

Judge A. B. Frey, president of the District will give in his message an account of the achievements of the District and will outline the immediate plans for extending the usefulness of the Order as a uniting force in American Jewry.

A. Z. A. CONVENTION JULY 1-4

THE National Convention of the Aleph Zadik Aleph, Junior B'nai B'rith, will take place in St. Paul July



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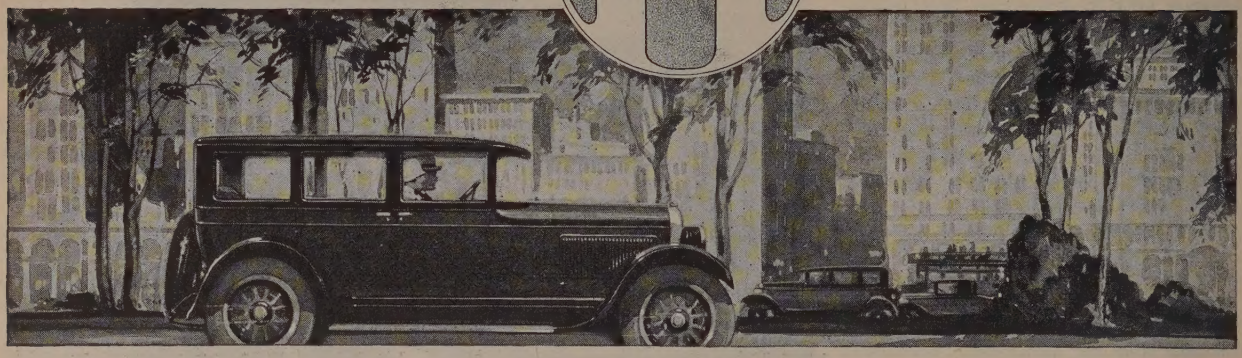

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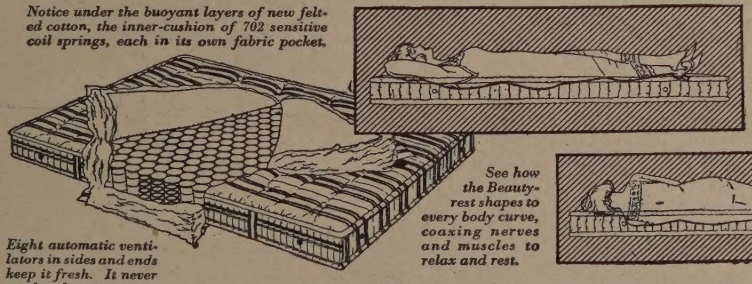

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